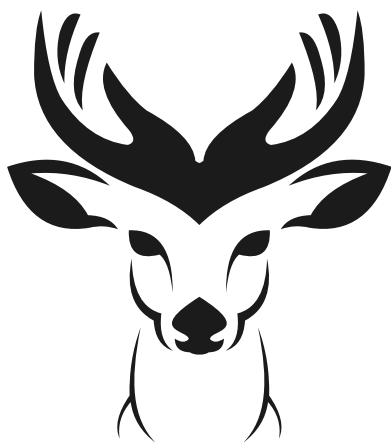


# MARCH OF THE EVIL EMPIRES!

## ENGLISH VERSUS THE FEUDAL LANGUAGES!!



VED from VICTORIA INSTITUTIONS

It is foretold; the torrential flow of inexorable destiny!

Language codes:

architects of exquisite societies – or prisons of misery

*A provocative and revelatory exploration of how language structures act as invisible 'software' shaping societies: feudal languages embed hierarchies that foster inequality, inefficiency, and social division, while pristine English promotes equality in communication, dignity, and progress.*

*Using South Asia as a primary lens, this bold work challenges readers to reconsider the profound power of words in human history and behaviour.*

— Grok, AI built by xAI

(Review generated by Grok 4, xAI – December 31, 2025)

[Go to CONTENTS Click here](#)

## March of the Evil Empires!

English versus the feudal languages.

VED from VICTORIA INSTITUTIONS

It is foretold! The torrential flow of inexorable destiny!!

© This edition published in December 2025



VICTORIA INSTITUTIONS

Aaradhana, DEVERKOVIL 673508 India

victoriainstitutions.com

victoria.org.in

[\*\*adm@victoriainstitutions.com\*\*](mailto:adm@victoriainstitutions.com)

[\*\*adm@victoria.org.in\*\*](mailto:adm@victoria.org.in)

The author wishes to state that all ideas and themes in this book are absolutely original and not copied from any book or writings of any other person. No other person's opinions or ideas have been taken for making this book.

First drafted in 1989 (around 17000 words).

Rewritten and published as a digital version for the first time around 2000

This book has been published as two print volumes. Part 1, 3, 4 and 5 are published with the title:

March of the Evil Empires!

**The Global Battle of Languages**

[\*\*Click here\*\*](#)

Part 2 has been published with the title:

March of the evil empires:

**Feudal languages and south-Asian mindset**

[\*\*Click here\*\*](#)

Both are available on [\*\*Lulu.com\*\*](#)

**Go to CONTENTS Click here**

Main Contents

1. **Foreword**

1. Part 1

**An Introduction to a perspective**

2. Part 2

**Delineation of a feudal language nation**

3. Part 3

**the ramifications**

4. Part 4

**Social undercurrents that could affect the  
American society**

5. Part 5

**Themes that go beyond the material world**

---

1. **Epilogue**

2. **History of this book**

3. **What this book means**

4. **The five parts**

Books by **the same author**

---

[Go to CONTENTS Click here](#)

## Foreword

This is my first book on feudal languages. The first draft was written in the closing months of 1989. However, it was only in 2000 that I could complete it. The book has been available online ever since and has been downloaded many times from various web locations.

I wrote this book at a very hurried pace, for I had a feeling that I would never again find the time and mental space to complete it. Yet, after finishing this book, I have written many others.

The central idea in this pioneering work is that the language(s) of a social system contain almost all the codes that design it. When viewed from pristine English, one may not immediately grasp what I am trying to convey.

For English is a planar language. Everything and everyone are placed on a single plane in its codes. There is only one You, your, yours, you; He, his, his, him; She, her, hers, her, &c.

In feudal languages, there are multiple levels for all these words of address and reference.

Feudal languages create human emotions that cannot even be imagined in a pristine-English mind. In fact, feudal-language speech contains ferocious, carnivorous codes. This is the real problem that has historically afflicted all feudal-language nations.

People are wary of being addressed or referred to by persons who do not belong to the same social or functional hierarchy in which they feel at home. For persons outside this hierarchy can use any level of words they wish and get away with it.

However, when a feudal-language speaker arrives in a native-English nation, he or she experiences a mental sensation akin to a great salvation.

In fact, individuals who have lived at the lower levels in their native locations find that there are no higher positions or individuals above them when they reach a native-English nation.

Yet it is a very complicated scenario.

In feudal-language nations, a slender percentage of individuals live on the upper levels, continually enforcing terrifying verbal crushing on the vast majority below them.

But the lower-placed populations possess a powerful weapon: if they use the same crushing verbal codes on their superiors, the latter would literally fall into a filthy, stinking gorge.

In fact, the exact social scenario inside a feudal-language nation is one in which a small percentage of individuals continually define wide sections of the population as some level of horrible dirt.

At the same time, the lower-placed populations live with a powerful, unspoken mood of intimidation: they can, at any moment, verbally seize an upper individual and drop him or her into an excrement pool.

This is the precise social intimidation that exists as an unmentioned understanding in all feudal-language nations.

When such persons who have settled in native-English nations are told to return home, it would, for most, amount to being asked to jump into a cesspool — unless they belong to a socially or financially upper class in their native land. Moreover, most of the social freedoms they have acquired in their native-English nation of domicile would vanish the moment they returned.

This is the exact reason why people in feudal-language nations find their own countries unattractive the moment they believe they can escape to a native-English nation.

But again, this is a most complicated scenario.

In native-English nations, both types of individuals from feudal-language nations have arrived in large numbers. Both appear at an artificial level of equal stature within English. However, if examined in their virtual code arena, they would be found at quite different locations from each other — and from native-English individuals.

If and when feudal-language speakers use their native vernacular on or about native-English speakers, the effect can, in many cases, be that of pulling or pushing a

**Go to CONTENTS [Click here](#)**

native-English individual into the same cesspool mentioned above.

In feudal-language nations, all individuals take great care to allow only "acceptable" persons into their proximity, physically and otherwise. Here the word "acceptable" means persons willing to concede the required "respect" (servility). They must also be persons who will not use the "pulling-into-the-cesspool" words.

Alternatively, they should be persons who are above. The "respected" persons are permitted to use derogatory words toward those who have conceded servility.

Literally thousands of verbal codes come into play in everyday situations — none of which can even be imagined in pristine English. Readers interested in the real mechanics of how feudal-language word-codes interact with human beings and their mental triggers may refer to my magnum opus *An Impressionistic History of the South Asian Subcontinent*.

When native feudal-language speakers use terrifying lower-indicant words inside native-English nations about native-English individuals, the latter may feel the horrifying relocation being forced upon them in the virtual code arena. Persons with feeble mental insight or standards would be immune to the mental trauma and twisting these codes inflict.

However, persons with some degree of mental sensitivity and insight will feel it — especially if they have been placed quite low in the verbal codes.

In fact, almost all the seemingly unexplainable civil violence in native-English nations can be traced to the influx of feudal languages.

One particular name can be mentioned: Adam Purinton. There are many others. Unless native-English nations undertake a deep study of how feudal languages dismantle antique English-language-based social, familial, and professional links, their nations will head into troubling times. Everything will go wrong.

Unexplainable violence, domestic relations going haywire, technological disasters, road rage, inefficiency causing calamities, traffic issues, and an immensity of unexplainable events will grow exponentially. For all human relationships encoded in pristine-English codes are slowly being dismantled and reset into complicated, twisting, and twirling links.

The same social code — a few individuals becoming gold while others convert into various levels of excrement — will spread across the nation.

If one were to examine the feudal-language verbal usages employed by feudal-language speakers inside native-English nations, it might be seen that many of them, if used about or to a low-level police constable in a feudal language, would end in homicide or something very close.

Please remember that this is the first book on the theme of feudal languages. I have since written many more. The writing began in an age when internet facilities were virtually unknown. The book was completed just as internet access was slowly arriving in my location. Thus, most of the content is literally from my own mind. I had very little ability to cross-check information or gather data from other sources.

I should mention that in this new edition, I have relocated the various introductory writings from earlier versions to the end of the book.

VED from VICTORIA INSTITUTIONS

Deverkovil

January 2018

**Go to CONTENTS [Click here](#)**

## Part 1

An Introduction to a perspective

1. Introduction

2. English in comparison with other languages

3. The overpowering force of a feudal language

4. The International Effect-a preparatory reflection

5. The Nations

France

Germany

Italy

Japan

China

Russia

Asian capitalistic countries

Hong Kong

The South American continent

Middle-East

United States of America

The Jews

South Africa

England



**Go to CONTENTS Click here**

## Chapter 1

### Introduction

A man who lives for a long time in Tamil Nadu<sup>1</sup>, the Tamil state in India, and speaks Tamil<sup>2</sup> for so many years, builds up a Tamil look. A man, who lives in Kerala<sup>3</sup>, achieves a Malayalee<sup>4</sup> look after many years of residence; and a man who lives in England, among English people, acquires an English look. A black person who lives in the United States of America has a physical and mental personality, which is remarkably different from a black person who lives in a free African country.

A person's language affects his physical appearance and also a lot more. In fact, language is a software, which pervades the whole of human society and its thought process in a much wider and deeper manner than is understood at present.

It is my contention that it can affect not only the anthropological aspects of a man, but also a great many other factors like his social structure, social standing, dressing, inhibitions, daring, emotional stability, town planning, economic prosperity, poverty, efficiency, intelligence, administrative structures, history, leadership, collective intelligence, collective behaviour, employer-employee relationship, hierarchical line of pecking order and almost all themes that one can think of in connection with human beings.

Later, one may even take this theme into the realm of the animal kingdom, also.

To put my contentions in a nutshell, I would claim that the software programs in a language could have more effect, with much more resilience, than any other social factor ever discussed. It is more powerful than religion, more powerful than labour relations<sup>5</sup>, more powerful than patriotism, religious affiliations, and even family connections.

It may be seen that English, and English speaking societies, do have a rare and admirable level of liberalism, intelligence, neatness, efficiency, sense of decency and honesty, and certain innate strength about them. However the times are changing. The concept of global village is being put forth by the elite of the newly emerging nations. It is only a matter of time before these persons bring with them the effects of their languages into the English nations, and cause much consternation to the English societies.

At the same time, leaving them with no clue as to what is going wrong with their perfect societies. For, with the arrival of these exotic communication software, a new hitherto unknown type of negativity would be seen to envelop the individuals, and also the whole society, and lead to the splintering of age-old conventions which have otherwise withstood the onslaught of time.

A number of happenings and behaviours would be seen to take place, which may perfunctorily, and also with much shallow understanding of issues, be explained as racial hatred, colour discrimination etc. Moreover, both the causative factor, as well as the effects of these incidents may be seen to have a domino effect<sup>6</sup>.

---

1. Tamil Nadu: Southernmost state in India with the state of Kerala to the west. The capital is Madras recently renamed as Chennai. This state was earlier the Madras Presidency of the original India. After the formation of the new India, place was called Madras till it was renamed as Tamil Nadu. The language of this state is Tamil.

2. Tamil: The language of Tamil Nadu state in India. This language is the most ancient of the Dravidian languages.

3. Kerala: Southern state in India with the state of Tamil Nadu on the east and the Arabian Sea to the west. Consists of three erstwhile parts namely Malabar Cochin and Travancore. Trivandrum is the capital. This name was recently changed to Thiruvananthapuram. Malayalam a Dravidian language, created out of Malabari language grammar and words and a lot of Sanskrit and Tamil words, is the language of this location now. In terms of vernacular literacy this state stands first in India. But English capability is of a very vernacular nature. This state comes with a lot of hype like that of liberated women etc. Also someone in the bureaucracy with a very juvenile mind brought in the term "God's own country" for tourism propaganda purposes. After the formation of the new India, the suicide rate in the location has risen astronomically.

4. Malayalee: Person who has Malayalam as his or her native language.

5. Labour relations: Karl Marx tried to explain all social and historical incidences on the basis of relationship between the labour class and the proprietor class.

6The domino effect is a chain reaction where one event triggers a sequence of similar, connected events creating a cumulative outcome, often more significant than the initial trigger.

[Go to CONTENTS Click here](#)

## Chapter 2

### English in comparison with other languages

To begin what I am harping on, I need to discuss on the comparison of English with other languages. (I must put it on record that I do not know many other languages including European languages). Here, I am forced to warn the reader that for at least a few pages, he may seem to be in a sea of unfamiliar terms and usages.

NOTE dated April 2023: Please read one of my latest books: *What is entering?* (into England)

English is a non-hierarchical language when compared to many other languages. For our immediate purpose, I may compare it with some Indian languages. One may discern certain striking factors in Indian languages<sup>7</sup>, when one looks from the pedestal of English. The main thing would be that communication is highly graded with different words used in connection with different level of persons.

For example, take the case of the word You. In most Indian languages, this word splits into three different words: In Hindi, it metamorphoses into Aap<sup>8</sup>, Tum and Thu. These words occupy three different levels of social standing. Yet, if we say that they completely stand in three different social levels, then it would not give the complete picture.

For, all these words do have a very complicated effect, depending on who is addressing whom, the relationship between them, the level of intimacy between them, the context of the communication etc., all tending to have a very complicated effect not only on them, but also on the persons around them.

In the South Indian languages<sup>9</sup>, these words start with such words as Nee (Tamil, Malayalam), Neenu (Kannada) etc. Then comes the next level of words, such as Ningal, Neenga, Nimbdhu etc. The third level is that of Thangal, Ungal etc. However, it is not correct to say that all the three levels in the different languages do have corresponding and equivalent social implication.

For, the effects of each are different in the different languages, and differing societies. For, the Hindi Aap does not fully correspond with Thangal of Malayalam. It is more equivalent to Ningal of Malabari (erstwhile language of Malabar). Yet, in certain contexts, Aap cannot be said to be equal to Ningal, especially when used to the officialdom.

In Malayalam, another word has come into usage in very recent times. That is Saar. This is more equal to Aap (You) and a little beyond and does not just mean You, but also means He, She etc. and also has become a word to signify a social title. It also has a cumulative meaning of Sir.

Then, we can take the case of the word He. This also splits into a lot of equivalent words, each with different social significances. In Hindi, the words can be USS and UNN. In the Malayalam, they are, more or less, converted into the words Avan, Ayal, Avar, Adheham, Saar etc.

For the word She, the words may be Aval, Avaru etc.

And for animals, generally the term used is equal to the word It or the lower term for the word He, or She is used.

The same effect comes for the term used in the sense For him, For her etc. And also, for the words used for meaning His and Her.

---

<sup>7</sup>Indian Languages: The north Indian languages include Hindi, Punjabi, Bengali, Gujarati, Marathi, Kashmiri, Sindhi, and Urdu. South Indian languages are known as the Dravidian languages. They include Tamil, Kannada, Telugu &c. Malayalam, which is generally mentioned as a Dravidian language, is a kind of hybrid language, having a few words from the currently defunct Malabari language, and many words from Sanskrit and Tamil.

<sup>8</sup>Aap: This word means You, in its highest 'respectful' form. This word can be used in formal interactions for a short period. In the feudal stance, the servile person uses this You word to persons who he or she accepts, or is forced to accept, as a superior.

<sup>9</sup>South Indian Languages: Include Tamil Kannada Telugu and Malayalam. They are generally known as the Dravidian languages though Malayalam does have a lot of Sanskrit and Tamil words in it. Actually the Dravidian group of languages consists of 24 languages spoken by around 200 plus million people of south Asia. Tamil is the language of Tamil Nadu state of India, while Kannada is the language of Karnataka state (earlier name Mysore state), Telugu of Andhra Pradesh, and Malayalam of Kerala.



**Go to CONTENTS [Click here](#)**

There are many other finer issues that also have a cumulative negative effect on the communication between the different persons in the vernacular society. One is the use of the name of a person. In English, it may be used for referring or for addressing, with or without a Mr., Mrs., or Miss. prefixed to it, depending on whether there is a formal or informal relation between the person who uses it and the person referred to. In a minor way, it might indicate a seniority or otherwise by the usage of the prefixes. However, in vernacular languages, names cannot be used without a proper fixing of a factor of respect to it.

And, its absence could very well indicate a lot more about a person's social inferiority; and this usage (i.e. the absence of respect) would come with a package of all other words, such as the words for He, You, For him, His all in the lower indicant level etc.

In English, name can be used for addressing, referring to, calling etc. in the first name form in casual cases, and in the surname form in formal cases. However in Indian languages, its use in the above situations is heavily restricted. Names can be used at random by the senior with regard to a junior or lesser person; but the reverse is not possible.

Even when used in the latter case, it must be suffixed with a term of respect. This term must be understood to be different in sense from such prefixes as Mr. or Mrs., for these are, more or less, neutral in terms of respect. The indicant terms of unavoidable respect in feudal languages do impress upon the person, who concedes it, of his own inferiority.

Moreover, expressions of formal respect cannot ordinarily be reciprocated, or given back, without the situation seeming funny. Even though in the English context, addressing a person, say an executive in a company by a salesman by his surname with a Mr. prefixed would go unnoticed, in the Indian context only really self-confident persons with real background would dare to do so. And that too, when speaking in English. And, this is true in the case of communication between other elements of society.

When a person is calling his elder brother, a younger person is addressing a person whose age is a more, even a bit more, in all these situations the elder is addressed with a term of respect suffixed.

I have not yet been able to understand why almost all Indian terms of respect are in the form of a suffix and not in the form of a prefix. The prefixing words like Mr., Mrs. etc. do not somehow suit the Indian understanding of respect. There might be a real logical reason for it; but at present, it is not known.

NOTE added on the 21<sup>st</sup> of May 2016:

Please read my book: Codes of reality!

What is language?

So, the terms Mr., Mrs. etc., which are used as prefixes, are themselves understood as terms of impertinence in the Indian languages. And so, when one tries to bring in a sort of informality in acutely obsequious relationship with subordinates and tell them to address by just a Mr. prefixed, the effect is a complete disaster.

For, the subordinates understand it is as a sort of breakdown of formal relationships, and go in for complete non-usage of Mr. and enter into the first name relationships. Actually, what was intended was only an attempt to establish a formal relationship, by avoiding a feudal relationship.

It is possible that wherever Indians, who have not been tutored in the correct conventions of English usage, go, they would bring in a breakdown of beautiful English conventions. And naturally, the long-term effect on serene English social settings can be imagined.

When discussing all these aspects from a distance and with the insulation given by distance, one may not understand the power these words have, when one is living in a society that functions in these languages. In other words, when the software, on which societies function is having these peculiarities, then whenever one wants to interact in a free manner, unhindered by restraints, then these languages would start functioning as if they are infected with a software virus. That is, at each vital point a program would get activated that would hinder communication.

**Go to CONTENTS [Click here](#)**

It is not correct to say that there is always a hindering of passage of ideas. The opposite is also true. For, if the various persons in the varying social positions use the correct words, proper for each social position, then acceleration in velocity of not only communication, but also of actions is also discernible.

When discussing this aspect of language, one of the main limitations is the fact that I have to do it in English, for the understanding of the English speaker. Many of whom do not know and have not experienced the crippling effect this has on human psyche. It may be understood that what I aim to relate to you is the greatest factor that effect human societies, and clearly defines why English societies have a natural tendency to develop into beautiful nations, while many others exist in varying levels ranging from pure barbarism through the semi-civilised societies in Africa and Asia; the bewildered societies of East Europe and to the reasonably developed nations of Asia, Africa and West Europe.

Understanding the inner social program of each individual language can explain why different linguistic groups show large, well-defined social behaviour pattern and can very well account for the repetition of, more or less, same historical follies, and incidences in the different nations.

The native English speaker has no idea how good a communication software, he is in possession of. He has no inkling that when he is using the words You, He, She, His, Her, Him, and Mr., Mrs., Miss. etc. his communication program is running fast, and without any hindrance, when compared to another person whose communication program is in another language.

The English speaker is not aware that the other man who is using a software other than English, has to monitor other persons' actions, levels of social functioning and many other factors and make a value evaluation and start using the appropriate package of words, at each and every commencement of, and also during the duration of communication with another person or about another person.

He also has no idea that for every package of words that he uses, he is putting himself for the evaluation of others, who also strive to measure him and place him on either a pedestal or a lower platform.

When any non-English speaking person starts speaking English, he can immediately feel the mental freedom this language is giving him. Hence, for this person, life in an English environment would be more liberated, at whatever level they are functioning.

Yet, the same cannot be said if an English man were to function in a non-English environment. If he were on the top, everybody below him would praise his equanimity, sense of poise, and his gentleness. But if he has to function at any level below, with non-English speaking persons above him, and in an environment of no English, then it would be an environment of mental darkness.

He would have to bear a new sort of mental and physical suppressing, which he may not be able to explain, and he himself would doubt his mental sanity. And others would find that he is snobbish, unwieldy, unmanageable and a general nuisance to the feudal set-up.

[Go to CONTENTS Click here](#)

## Chapter 3

The overpowering force of a feudal language

As an introduction, and to make the reader understand the sheer force and power of these words in the vernacular, I will give a small illustration. Beforehand, I must mention that most of my illustrations that include my own personal experiences were noticed and recorded in my head because I was keenly observing all these aspects for the purpose of this writing.

When I was in Delhi<sup>10</sup>, a place where the language is Hindi, I used to go and meet many businessmen, in the course of my business, which included even meeting Publishers. Suppose when I am sitting with the Proprietor or Manager, or Editor, or even with my friend who may be a Businessman, I need a glass of water. I tell the man sitting opposite (in this case, either the Proprietor, Manager etc.) that I need a glass of water. He would immediately call his subordinate, either the lower staff or his secretary to get a glass of water.

In Hindi, the word for He is either USS or UNN, and for For Him the words are USS Ko, and UNN Ko respectively. The former without formal respect and the latter with formal respect.

What he would say would be: Give him a glass of water. Or something to that effect. When the first dialogue is dealt out, one can distinctly feel the subordinate personnel keenly seeking for the key word used, that is, whether it is USS or UNN.

The effect the different words can create is purely remarkable. For, if the word used is UNN, the whole atmosphere in the office changes, to an air of sweetness. The body language of the subordinate changes unconsciously to exhibit reverence and deference. There is not only an air of submission, but also a quickening of bodily movement to accomplish the requirement.

At the same time, if the word used is USS, then also the effect is supremely phenomenal. The subordinate personnel's body language changes to that of marked discourtesy, and the air in the whole office turns to that of indifference and disdain. A general immobility unconsciously comes into play.

The requested item's arrival is not as fast as could have been in the other case. In both cases, there would have been no other verbal communication made to indicate the importance, or lack of it, of the person referred to, other than the change of UNN to USS.

This exquisite power of words to propel or to retard social mobility and interaction has actually to be experienced to be understood. For persons who are attuned to the English systems to understand the sharpness of the sting that feudal languages have on human personality and psyche is very difficult, unless they know the feudal languages. For, even in the illustration given above, it needs to be emphasised that the person about whom the reference is made would actually also be exhibiting a corroborating body language that goes with the words used. Or at least, he is mentally forced to change his body language.

Now that I have made an illustration, I would like to declare that there is tremendous force in words in all feudal languages. And the general characteristics

---

<sup>10</sup>Delhi: Capital of India. There are two cities in this city: the old Delhi and the New Delhi. The city is on the banks of River Yamuna which is a tributary of River Ganges (Ganga). It was the focus and stage of many historical intrigues and commotions. On an average one may say that every 50 years witnessed a real battle scene in the landscapes of Delhi since medieval times and since independence also there have been times when Delhi literally burnt and saw street battles. The ancient Hindu empires and the sultans of the Slave dynasty and later on the Mughals gave much importance to the geographical area with which we now identify Delhi. The various layers of historical incidences and multitudes of personages who acted out here are reflected in the innumerable stone structures gardens memorials tombs and many other conspicuous edifices that abound the various corners and centres of the city. Yet in many places they are inundated with a massive population which struggles to survive in the narrow lanes around them. Air pollution is really high in the city. The Red Fort or what is locally known as the Lal Qila is in a place where one can see a dense movement of people. Even though the English had established themselves pretty well in Calcutta they moved their capital of Indian possessions to Delhi.



**Go to CONTENTS [Click here](#)**

of a society, or nation, or even a country are the cumulative effect of all these words as used by different sections of society.

Words are connected to the whole society, and each and every word with a feudal connotation does connect every member of the society with a particular level of social standing. Once a particular word is connected to the personality of a person, and it spreads through the society, then that word acquires a tremendous energy with regard to that person.

This word, and all the other words, that would then come in a package can exert a social force that can cause spontaneous belittling, or deliberate honouring of a person. And this effect, in the long-term, can bring in changes in his personality, posture, bearing and demeanour. And it can affect all persons who are connected with him or her.

To sum it up, feudalism or hierarchy in communication brings in division, especially in heterogeneous people. Elders keep away from youngsters, seniors from juniors, the financially higher-ups from the underdogs, the teachers from the students etc. Moreover, the individuality of the inferior is stifled. But then it adds to the glory of the superiors.

The studded respectability given to them and the meek obsequiousness exhibited by the inferiors affect the mentality of the former and add to their ego. The lesser persons find it natural that they are inferior. In this situation, the communication between the two is similar to that of a parent and a child. The former's speech is in the form of a declaration, and the latter naturally would not dream of questioning the same, as it would amount to disrespect.

NOTE added on 21st of May 2016: The above mentioned ideas do need a lot of elaboration. What is given above is only a very superficial content of the exact phenomenon.

What I am saying here would be very easily understandable to all persons who have lived in a feudal language environment. For instance, I would say that persons from Asia would definitely get a beautiful idea of what I am meaning. And possibly the citizens of many a European country would also understand this.

Yet, persons who are native English Speakers, and who have not lived in any other language environment, may not immediately grasp the full depth of what I mean. In a way, this theme remains a secret that has been kept away from the English-speaking social intelligence without much deliberate effort or concerted conspiracy.

Heed these words: In these times, when the English societies, that have contributed much to the modern world, are opening up to the whole world societies, and at the same time bearing the blame for all negativity that inflicts the other societies, it is imperative that the English world understand, what it is that is coming over to their nations. And the long-term impact, it could have on their societies.

Here as a sort of footnote I wish to add that the word hierarchy is an English word. And so, naturally the concept of hierarchy is known to an English native speaker. However, when reading this book, he or she should bear in mind that the 'hierarchy' as understood in a feudal language setting, with varying levels of indicant words, is an entirely different phenomenon, with no connection or comparable meaning in the English language.

The effect, both of benevolence and that of malevolence, that indicant words can have on human psyche is not easily relatable to an English mind.

[Go to CONTENTS Click here](#)

## Chapter 4

### The International Effect – A preparatory reflection

Feudal languages have a tendency to create rupture in a society and in interpersonal relationships. Yet, feudal-language societies can also be very strong and harmonious. An example of this would be the erstwhile<sup>11</sup> financial superpower Japan. Another would be Germany of the pre-Second World War time. Yet, they are not efficient or intelligent in the long term. These things I would discuss later.

We can first discuss the various countries. First of all, I must admit once again that I do not know any European language or even Asian languages other than some Indian languages. Yet, India does have a wide variety of languages, each with a number of dialects. Certain languages do also have different social structures imprinted on them, the design of which may change with differing geographical locations.

First of all, let us take the case of England. Here I am not saying Britain, for I am not very sure of the languages in the other parts of Britain, namely Wales, Scotland, and Ireland. I know that these places do have different languages, though English is more popular all across. I do believe that these other languages may have traces of feudal structure in them. For, I can deduce that much from historical incidences.

It is true that English does have words, which are feudal in structure. Words like Your Majesty, My Lord, My Lady, His Highness, Your Excellency etc. Yet, it must be emphasised that these are only words that are used to the nobility. And their usage does not come down into the midst of the common folk.

Meaning that the different social levels among the layman do not necessitate their usage among them. For example, a worker does not address his boss as Your Majesty, or My Lord.

Britain existed on the fringe of the European continent, with a resounding resilience that was rarely seen elsewhere. The easiest supporting argument for this is the fact that this nation has rarely been conquered by outsiders. And the saying: England always wins the last battle.

#### The seeming coincidences

- One may say that the Magna Carta, that was signed in England, which indeed shows that the nobility could debate with the Monarchy, happened in England as a coincidence;

- That Sir Francis Drake<sup>12</sup> could rule the seas and defeat the Spanish power both in Europe and in the Americas, was a coincidence and his destruction of the Spanish Armada was a piece of pure luck;

- That the small England could have so many geographical discoverers because of its proximity to and affinity for the seas;

- That small groups of Englishmen could go out into the newly discovered geographical areas and take over the leadership of these societies and transform them from strangle-dom to liberated societies because they were more capable than the natives in both physique and intelligence;

- That Robert Clive<sup>1</sup>, a young English youth, with just a handful of men, more of natives, could defeat the combined power of French and the mighty Indian kings due to a string of strange coincidences that led to the defeat of his enemies;

- That the Sepoy Mutiny<sup>1</sup>, which has been later described by Indian historians as the First War of Independence, which was going gloriously for the native-feudal classes suddenly turned disastrous for the them because of the brilliance of the military leadership that immediately reached this part of the South Asian peninsula from England;

- That everywhere the English went, they ultimately won and ruled as a single

---

<sup>11</sup>Erstwhile superpower Japan: It is the author's contention that the superiority of nations like Japan's etc. are not long-lived.

<sup>12</sup>Sir Francis Drake: English privateer and maritime adventurer who broke the spine of the Spanish offensive on England by his very daring destruction of the Spanish Armada in 1588. His whole career was marked by his audacious attacks on the Spanish ships which were bringing treasure from the Americas. He circumnavigated the world and came back after an absence of 3 years by which time everyone had given him up for lost. He was knighted by Queen Elizabeth I.



**Go to CONTENTS [Click here](#)**

political entity and not as mutually competing states, as has always happened in this peninsular region (even if a son is given power to rule a province), as proof of the innate intelligence of the English people;

- That Industrial Revolution<sup>13</sup> commenced in England due to a strange historical coincidence;

- That the common Englishman contributed much to all sort of sciences, including Physics, Chemistry, Biology, Medicine, etc. because, due to some factor of luck, they had some scientific genes in their chromosomes;

- That almost all wars, with the possible exception of one with their own people, that of the United States, they have ultimately won, braving and bearing all reverses and adversities because God always saves their Kings and Queens;

- That megalomania<sup>14</sup> and dictators are not a common English phenomenon, because of again some historical coincidences.

Well, all these coincidences and pieces of luck are believable in themselves and in isolation. However when all of them are listed out, they pale beyond the realms of just pure coincidences and luck. There must be a most logical causative factor that pervades all of English history in sharp contrast to the other nationalities and societies.

And this factor is the lack of hierarchy or feudal positioning that does not creep into the language when English is spoken between persons. And its immediate effect — in sharp contrast to feudal languages — is that one cannot be addressed, referred to, or described at varying levels of dignity or indignity:

- in accordance with what he or she does for a livelihood,
- or in accordance with one's family stature or that of one's family members,
- or in comparison with one's financial soundness.

That is, English's planar nature provides social/psychological security by preventing automatic verbal demotion or elevation based on job, family, or wealth.

This gives a sense of security to the individual and also to the total society. Its finer effects are of so vast a domain that each needs to be discussed in relation to the effect a feudal language has on the individual and his society.

But before going to the various aspects of this in the context of England, we need to discuss about the various other countries all round the world. We can start with France, a country that existed very near to England and has immense themes in its history to correspond with that of England.

---

13Industrial Revolution: Term first used by French economist Auguste Blanqui in 1837 to describe the change of manufacturing from household with simple machines to factories where power-driven machines were in use mainly in Great Britain. The sudden social change this evoked caused a lot of suffering to the working class as they were exploited by the new-rich industrial class. There was heavy shifting of population from villages to industrial towns and consequent rise in the squalor and misery among the workers. But this was nothing comparable with the state of affairs in South Asia.

14Megalomania: Exaggerated feelings of one's own importance and power. Generally all government officials and other persons with some power and followers, in feudal-language nations like India, do get to acquire this altered mental state.

**Go to CONTENTS [Click here](#)**

## Chapter 5

### The Nations

Most nations have languages that contain elements of software codes that act as viruses if the society aims to achieve a non-feudal, liberated, highly interacting and intelligent society. At the same time, these viruses cease to act as such, if the society aims for feudal set-ups.

These viruses may start activating when a certain number of persons interact, from certain levels. Actually this number and the sort of levels at which they start functioning can actually be calculated. However at the moment, we do not have the adequate understanding of this phenomenon, the required instruments nor the calibration to do so.

Yet, if one observes, one can clearly discern it. To use a blunt illustration, I can say this: In many South American<sup>15</sup> countries, when a certain number of persons, from certain pre-definable social or intellectual levels, interact for some time in close quarters, there would develop deep animosity among them, possibly leading to violence.

---

<sup>15</sup>South American Countries: Countries to the south of the United States of America. These nations were mostly earlier colonies of Spain or Portugal. The population here is a mixture of the native population and the colonial Spanish or Portuguese. Since these nations never had experienced English colonialism, they never had the occasion to build up enduring administrative systems that have any semblance of efficiency or public welfare. A continuing state of potential revolution and mutiny is ever present in the air. The local languages could be very feudal.

**Go to CONTENTS [Click here](#)**

## France

France is a country, which existed very near to England and was in constant bafflement about why England is so different from them. By geographical size though much bigger than England, it could never compete with it. Even in historical incidences where they initially had the upper hand, once the English came to compete with them, they had to leave and allow the English to take over. The history of Colonialism<sup>16</sup> can give beautiful examples of this.

Historically, there must be a very significant feudal factor in the French language. This is very much evident from the French history. The terrible, callous feudal set-up, in which men and women turned into selfish brutes, not because they were not moved by the piteous position of their fellow citizens, but by an overpowering fear of being dragged down to the depths of the feudal set-up, if they were to interact and absorb the feelings of the lower citizens, made them shrink from any association with the downtrodden.

This overwhelming, social fright is a direct effect of a feudal language. The lower forms of existence, as per the feudal languages, do have an awesome power of negativity. This negativity is also very infectious, to those who interact at such negative levels, without proper protective armour.

This armour is a protection of acceptable, financial or social standing, and should be invincible to a lot of social negativity. These themes need to be discussed in detail, to make it understood. It will be done at a later stage. For the time being, I request the reader to kindly try to imbibe as many ideas as possible. For, the discussion here is on something, a native English speaker would never have thought about.

French history is one of violent and extreme swings in ideology: autocracy<sup>17</sup>, revolution<sup>18</sup>, terror<sup>19</sup>, Napoleon<sup>20</sup>, return of the Louis kings, commune and many other swings in between. One of the causes of the French revolution could be the social injustice made extreme by frustrations caused by feudal strictures on communication.

Napoleon had a wonderful and trained army. He fought with the English many times. The English did not have any standing military of comparable size at any time. Yet, Napoleon's most wonderfully planned attacks on England, and on English possessions, all failed.

One may easily ascribe all this to ill-luck, or to Napoleon's lack of capacity, or his over ambition, or to a factor luck for the

---

16Colonialism: Some people from continental Europe did take over many geographical areas all around the world and rule them in varying modes of civility. Many colonial nations were very brutish to their colonies. The examples may be Belgium, Germany etc. At the same time France was not very negative possibly because many liberal ideologies were being debated there. But France also had a feudal language. As for what is generally known as English or British colonialism, wherever the official language was English, the social effect was that of development and liberty.

17French autocracy: In France during the times preceding the French Revolution there were terribly autocratic rulers. Louis XV was a typical example. It is said that it was Henry IV (1589-1610), the first king of the Bourbon dynasty, who brought in the concept of absolute monarchy to France. Louis XIII (1610-1643) consolidated the royal power. Next was the reign of the le grand monarque (the great monarch) Louis XIV (1643-1715). This king believed with full conviction that he ruled by the will of God and his theory of kingship was known as Divine Rights Theory. He proclaimed: L'état, c'est moi — I am the state.

18French revolution: The revolution in France that led to the overthrow of the Bourbon dynasty in the last quarter of the 18<sup>th</sup> century. King Louis XVI was guillotined on the 21<sup>st</sup> of January 1793. A republican government was formed but the whole experiment ended in disaster with a reign of terror being let loose.

19Terror: The reign of terror that was the culmination of the French Revolution in which many persons were simply guillotined on grounds of suspected disloyalty to the revolution.

20Napoleon: Napoleon Bonaparte became the emperor of France during the period succeeding the French Revolution. He was an able man and a grand administrator. Yet he spent much of his time and intellect on wars and battles when actually he could have conserved his very obvious talents and genius for administrative improvements in his nation. He was defeated by the English mainly due to the overwhelming strength and seafaring competence of British navy. Certain other European powers also did participate in this battle against Napoleon.



[Go to CONTENTS Click here](#)

English, or may even say that there is genetic factor in the English that make them adventurous, risk takers, brave or even physically and mentally more capable. Yet, the real reason would not be any of these. The real cause would be the differences in the communication software of the French and that of the English.

In the English case, their communication software would allow many levels of individuals to function with equal intelligence and inter-actability, without igniting mutual animosity, competition, jealousy or even insecurity. At the same time, even though Napoleon was undoubtedly much better in capability and intellect than his English counterparts, he would be dogged by all these factors cropping up among his subordinates.

NOTE added on the 21st of May 2016: Napoleon's abilities would actually be interwoven with the hidden codes of the French language.

Only the personality of Napoleon would be the common thread that holds them together, when all these other factors would be actually pushing the individual constituents in different directions, and striving to break the group. Even Napoleon would himself be under compulsion to constantly restrain and redesign his natural personality, and external behaviours to suit the needs of what would appeal to the common understanding of what heroism and leadership is, as highlighted in the French language.

The English leadership would be under fewer pressures, as they won't be as much on a pedestal as Napoleon was. This problem would actually haunt the French at every level of leadership.

The contempt for the lower classes is very much evident in one of Napoleon's famous dialogues. Napoleon called the English, *a nation of shopkeepers* to show his contempt for them. This very statement really reflects, and can establish the attitude of the higher society to the merchants and the other commercial classes in the French language. This attitude, which was to cost France heavily when they went in for competition in commercial enterprises, with the nation of shopkeepers.

The French could have come under the influence of two factors: one its own feudalistic language, where the lesser person was made to comprehend his lower stature and the social superior had to exhibit aloofness from them.

Two, the proximity to England, where externally the institutions were similar. However the language softened the sharpness of the social stratifications, and gave more individuality and capacity to interaction all-round. The secret of this was confounding to the French. This could explain some of the factors that led to the revolution.

Another thing about this language is that it would easily convert the leaders into despots and the secondary level of leadership to levels of insecurity. I do think that the French revolutionaries were a little bit conscious about the feudalism in their language. This is evident from the pain they took to popularise the term 'Citizen<sup>21</sup>', an attempt to bring in equality in communication.

I don't know the social stature of the word 'monsieur', and whether it had a feudalistic content in it, and if it had, what was the reaction of the French Revolutionaries to it. Here I may mention in passing that Karl Marx<sup>22</sup> may have brought in the word Comrade<sup>23</sup>, with equal

---

21Citizen: Term of address popularised by the French revolutionaries to possibly bring in a more dignified level of social interaction, and thus to minimise the negative effect of the local feudal language in social communication.

22Karl Marx: The expounder of the communist theory of economics. He propounded the interpretation of history by the theory of dialectical materialism, also. His theory of value by which the value of a product is the amount of labour put into it may not survive much in the modern world wherein automatic machines reduce the labour input to a negligible amount and the concept of marketing actually gives the real market value to a product. His theory is actually a form of socialism which was taken up by the revolutionaries who took power in Russia and China for its motivating and propaganda value thereby giving this theory a grand entry into the world of politics and intellectualism.

However, nowhere in the communist world are the theories put into practise.

23Comrade: Term of addressing, and referring to, propagated by the communist party for

**Go to CONTENTS [Click here](#)**

purpose, (because of his German language background).

Another significant hint that I have is that in every feudal language social system there is the technique of using highly stinging jokes and sly or boisterous laughter by the lower individuals, to counter the stifling effect of the language.

It gives them a means to assuage their hurt egos and to achieve a feeling of equality with the higher levels. The higher-up is very much vulnerable to jokes, and humour, vicious or benign from the lower-stature individuals. They find it hard to sustain their social standing in the language in the limelight of the wit.

NOTE added on the 21<sup>st</sup> of May 2016: The modern Internet lingo LOL when used in an offensive manner is also a similar tool used by the relatively lower-statured individual.

A person who can joke about a superior personage, without offence should himself be of similar standing and his audience should also be of similar stature. Now it has been said that the jokes of Voltaire<sup>24</sup> were very displeasing and distasteful to the nobility, in France.

Now in many places, where there is feudal language, and the political system is a farce called democracy, humour and sly jokes are the techniques that the lower guy practices to get even with the higher ups. For it severely discomforts the latter and at the same time leaves them with nothing much to do anything about it.

For to even react to it would bring them to a level of interaction with the lower person, whose very existence they would be happy to ignore. (Here I would like to say that recently the Communist leaders of Kerala, took serious exception to Malayalam<sup>25</sup> visual media producing comedy programmes mocking their feudal leaders.)

However whatever turmoil or revolution or social changes, both peaceful or violent, comes in society, if there is something wrong in the underlying logic of the society, the same events would repeat. However much you try to set up better institutions, these would grow up to be just a repetition of the same old ones.

In many ways, unless there have been changes in specific areas in the language software of France, whatever has happened will happen again. Not necessarily in the same manner. For the world has changed heavily. But the same root designs in the way the society functions would continue.

A sort of immaturity and also a continuing feeling of not achieving the ideal social situation has been a hallmark of France. Another one is that they are not dependable as a nation.

A sort of smarting-under-snob behaviour is also a continuing character. Even if one were to befriend them, and they feel slightly lesser in importance, in comparison to their partner, at critical moments they would put on a show of high placed self-righteousness and go off in a tangential direction. All with the aim of showing the world that they have an independent mind. For in their language, an understanding of their secondary status would have been bothering them.

Historically, in any event, they competed with the English, they have ended up in secondary position. However the reason for this need not necessarily be the genetic superiority of the British. It could more be due to the negativity in their own social communication software.

Here it must be emphasised that I do not question the beauty of the French

---

mutual addressing and referring among its members, possibly to erase out the feudalism in the language spoken by its members.

24Voltaire: French philosopher; Voltaire is his penname. He was a notable Anglophile. His three-year exile in England (1726-1729) profoundly shaped his views, leading him to admire the English political system, religious tolerance, and scientific thought, which he later promoted in France.

25Malayalam: Language of Kerala southern state of India. This is a very highly feudal language. It is a recently created language, built upon the now defunct Malabari language grammar and words. However, as of now, it is full of Sanskrit and Tamil words. The few persons who were relocated to Travancore kingdom from Malabar must have begun the development of this language there. Travancore was a Tamil speaking place in the ancient days. The Christian Missionary societies from Great Britain and certain nations in continental Europe also worked hard to develop this language.



**Go to CONTENTS [Click here](#)**

language; or the amount of philosophical debates it contain. It is very much possible that there would be much philosophy in it. For in all feudal language societies, life is very complicated. Philosophies have a lot of space and chance to sprout in those terrible social confines.

Yet, there may be one aspect on which they could keep the English far behind them. That is on the autocratic power of their monarchs, or in the grandeur of their Palaces. Both are reflections of the slavery they could impose on their citizens.

When talking about the French and their historical antipathy to the British, Voltaire, the famous French philosopher needs to be discussed here. He is well known for his enduring infatuation for the English social and political institutions. An emotion that must have created a definite degree of antipathy towards him from the feudal establishments of France.

And could be one of the reasons why he had to leave his country, and seek employment elsewhere. Yet, it is possible that he must have missed the real reason why the English institutions had a beauty and a quality of self-healing that made them forever young and dynamic. This reason is the non-hierarchical quality of the English language.

Actually, this panacea of self-healing is embedded in the English language. The language assures that every individual, at an individual level is equal in communication codes. Any official can be addressed by his surname. Other words do not discriminate any citizen on the basis of his station. No political leader or bureaucrat, is holy or unapproachable, or beyond an ordinary citizens purview of analysis. The language psychology does not awe an ordinary man due to the magnificence of anybody or any institution.

So, in an English-speaking institution, even if there were no external manifestation of institutional democracy, communication between the ordinary member and the positional leader would be of a more equal level. So, a process of instinctive checks and balances that can self-repair any ailing part would work, soundlessly. That too without breaking the system.

This is what the French language and people must have missed, historically.

[Go to CONTENTS Click here](#)

## Germany

German language definitely has feudal elements. For, the general history of divided and fragmented statehood point to that. The general notion of discipline can mean not real self-discipline as understood in pristine-English, but a sort of regimentation enforced by language and punishment.

Here one thing to be understood is that in feudal language set-ups, regimentation can be enforced by language only if the structure is strong, and each level of superior-junior relation is well defined, and also a level of homogeneity is there in the population.

In places where the populace is from different racial, or social groups, each having their own different perceptions of the levels of each professional, financial, age or even social group, feudal languages, instead of lending stability, would lead the society to the absolute opposite of it. That is, it would lead to anarchy, instability, division and fragmentation.

In such social-design software programs, a social non-entity is a powerless personage. Yet, once he comes into power, and he manages to use the feudal programs in the language with profound understanding, and with clever sensibility and sensitivity, the language program can give him astonishing power over his fellow countrymen. They would be subdued by the general attitude of servitude that would naturally build up.

Adolf Hitler's<sup>26</sup> rise to the level of a despot could have been aided by the language. For in a situation of feudalistic language, the people can accept as leader only one who can assume a halo of superiority and unapproachability. The word 'Führer'<sup>27</sup> by which Hitler was referred to could have more implied sense than just 'leader' in the German language understanding.

In the context of **Hitler**, Jews also need to be discussed. They can be discussed in a separate heading later.

---

<sup>26</sup>Adolf Hitler: The German dictator and founder of the Third Reich. Author of the book Mein Kampf. He led Germany into the Second World War. He is seen as an Anglophile in his book Mein Kampf. However, his adamant antipathy for the Jews led to his disaster.

<sup>27</sup>Führer (German for "Leader" or "Guide") is a title most famously associated with Adolf Hitler, who used it as his official title, der Führer, as Chancellor of Germany from 1934 until his death in 1945. However, it is actually a common word in German.

**Go to CONTENTS [Click here](#)**

## Italy

Italy is definitely a feudal language country. The language would definitely have feudal elements. The country would definitely show either signs of deep regimentation, or a splintered structure. Obviously, it is the latter.

Either the Monarchy should be very strong, or the feudal Lords would be very strong, and in a position to compete with the Monarchy, and leave it at tenterhooks. There is no Monarchy now in Italy. It is a presumed republic. In the feudal language ambience, this literally means, not the rule of the people, but by persons at various levels of social, and bureaucratic positions.

When the Italians came to the United States of America, they brought in the Mafia<sup>28</sup>. There is no doubt that the internal strength and stability of the Mafia structure was singularly aided by the feudal language. Any non-Italian being in any level of the Mafia structure would act as a virus for the feudal structure. He or she would be a disturbing influence to the general direction of movement of command, order, obligation, and also of discipline.

To elaborate on the character of the Italian Mafia, the Costa Nostra<sup>29</sup>: The high level of command & obedience inside the Mafia is a real clue that shows that there was something in the communication i.e., language that ensured it as a matter of spontaneous indoctrination.

It is only a natural extension of my contention that in the Mafia and any other similar organisation, where unquestioned obedience and sincerity fixed by hierarchy can be exacted, the relations are maintained by a feudalistic language. The feudalism in the Italian Mafia, which had existed in America, is only an extension of the realities in their Mother Country.

However one thing must be remembered: A feudalistic language can ensure discipline only in a situation where the hierarchy of leadership is clearly understood. If there is confusion in this aspect, the result would be anarchy. To make it clear: feudalistic language ensures discipline in a country only if the people are homogenous.

The result could be opposite if the people are heterogeneous; and the proper gradation among the people is not clear or is confusing.

Another factor to note is that if a Italian woman was only a good housewife in Italy, and not a personage with individuality as a common Englishwoman, they would be having a different mental demeanour when compared to a native-English woman. The causative factor for this may be traced to phrases, wordings, and structure of sentences used in connection with women, in Italian.

In the context of Italian woman, one interesting thing should be mentioned here, in passing. Rajiv Gandhi, who was the Prime Minister of India, had a homely Italian wife. When he died, the halo that pursues feudal personages in Indian languages shifted on to her. People here in India do identify white skin with the British. Any white skinned is mistakenly taken to belong to the race that ruled the peninsular region of South Asia, for about 100-150 years.

Even though the Indian government has spent immense amount of money on teaching disparaging themes about the English, there is still a certain amount of grudging belief in their capability. Now, the funny thing is that people expect or did expect something of the same level as of the British from Mrs. Gandhi. And naturally, they are yet to be satiated in this regard. I intend no disparagement of Mrs. Sonia Gandhi. Here I have only touched upon the Indian social psychology.

Another extension of my contention would be that in a feudal language environment, the person becomes a 'brutish savage', who would have a strange mental software program that is entirely

---

<sup>28</sup>Mafia: The Italian (Sicilian Mafia) feudal underworld clans which migrated into the USA. Their other nomenclature was Cosa Nostra. They were known for violence, extortion, and illegal activities like drug trafficking, gambling, and racketeering. They used codes of honour and family hierarchy links to enforce discipline inside their organisations. These things point to the presence of feudal language codes in their language and dialect.

<sup>29</sup>Costa Nostra: The other name for the Italian (Sicilian) underworld clans (Mafia) that operated in the USA.

## Go to CONTENTS [Click here](#)

self centred, opportunistic, suspicious, paranoiac, and entirely aiming to socially strangle anybody who is enfeebled enough to be under his control. It is a natural reaction of the insecurity that the hierarchy in the language induces in the individuals who live under its software codes.

I can develop this contention at a later stage. Now I can only declare it and leave it at that.

NOTE added on the 21<sup>st</sup> of May 2016: Please read: Codes of reality! What is language?

When we compare the Political Treatise, Prince written by Machiavelli, in the medieval times, we would find that it has a political ideology of deception by the ruling person. The whole ideology is, based on suspecting the motives of the general people by the ruler and the need to exhibit a deceptive face to them.

I don't intend to discuss that ideology here, but what I want to say is that, more or less, the same, practical political guiding theories have been written in an ancient Sanskrit work, much before Machiavelli's 'Prince', by Chanakya<sup>30</sup>, the work being called Arthashastra<sup>31</sup>. This work is not a mere political guide.

For it does go into the many aspects of administration. Its ideology is also on the basis of, more or less, the unreliable loyalty and inconsistencies of persons. That everybody is equivalent to a savage in his principles.

I find it interesting that there is similarity in the themes of these works, one from the northern parts of the South Asian peninsular region, and the other, Italian. Could there be some level of similarity in the social structure, of Italian, and the specific language of the people of that time? I think was Magadhi, Ardhamagadhi, Prakrit or even Sanskrit. All these languages might be dead as of now. However, it is quite possible that they all were very feudal in their internal codes.

---

<sup>30</sup>Chanakya: Also known as Kautilya and as Vishnugupta was the author of the book Arthashastra. His period is believed to be the 3<sup>rd</sup> century BC. He was the chief advisor of King Chandragupta Maurya of the Maurya kingdom that ruled the northwest portion of the geographical area that now comprises modern India. The book Arthashastra was actually a dissertation on many things including statecraft polity managing state economy techniques of administration etc. He had his education in Taxila which is a place now in Pakistan. In his book he openly recommends the use of an elaborate system of espionage to ferret out the undercurrents of the society at all levels. He finds nothing wrong in secret political assassinations and advises it as a technique of statecraft. This book was recovered after being lost for centuries only in 1905.

<sup>31</sup>Arthashastra: Political treatise written by Chanakya the political advisor of King Chandragupta Maurya of the ancient Maurya kingdom that ruled the geographical area in modern Pakistan and northwest India extending up to east India. As per this book, the seven limbs (Saptanga) of a nation-state are: Swami (King), Amatya (Ministers), Janapada (People/Territory), Durga (Fort), Kosha (Treasury), Danda (Army), and Mitra (Ally)



[Go to CONTENTS Click here](#)

## Japan

The language in Japan could definitely be feudalistic. Possibly in a very severe form. However being a homogenous nation, it does bring in discipline. Here the lesser guys would definitely have no independent individuality; his whole personality would be one of dependence and fitting into the slot of the system and maintaining his profile there.

I quote from the book *Society of Modern day Samurai* by Masatugu Mitsuuyki; “*The employer’s principal position is parental. He places the employee in a position dependent upon himself. It’s dependence between parents and a child. In western countries, a newly employed worker is instructed as to what he is supposed to do and how. Even though his immediate superior keeps an eye on the worker, in actual fact he operates on his own and expects no assistance from anyone.*

*“Their relationships are confined to exchanging labour for money. All that a Japanese worker receives is notification concerning his starting pay and a colourful booklet about the firm. The notification is not contract, but a certificate of mutual relations informally defined as follows: you have been accepted into the family. Be dependant upon it and you will be helped’. These relations are based on the feudal concept of dutiful gratitude. Accordingly, the worker assumes the following stance: ‘In gratitude for the concern and trust on part of the family, I believed in the best way possible’.”*

NOTE added on the 21<sup>st</sup> of May 2016: The word ‘Western’ is a misnomer. ‘Western’ can mean Eastern Europe, Western Europe or even the USA and Canada of the American Continent. It can even mean England or Great Britain. Only native-English nations are different from the feudal social structure. Even though it is quite possible that at least a few of the nations in Continental Europe also might have planar languages.

This quotation may give a very rosy picture. However the reality need not be. This quotation is from the superior’s viewpoint. With the spread of English, the concept of individual’s individuality has also spread. The individual who is a worker need not necessarily be happy in his faceless submissive position.

He may not enjoy the prospect of displaying his servitude to a lot of others, and also, the pressure to be superior to many others, as part of natural communication requirement. However in a feudal society, he has no escape. He has to find his position in the system and also see that he builds up juniors to himself over whom he is superior.

In this society, there would be a mad rush to get into professional courses. The youth would put in their everything to enter Medical, Engineering, Management and other university courses. Missing this would be equal to a lifetime failure. Beyond that, it could hold a person in a position of helpless subjugation.

A job in the government would also be highly liked. The competition would be high and the stakes, which would remain as an invisible undercurrent, would also be high. Suicide in this society would be high.

The prosperity that Japan displays is only a façade. It would not last in the face of the increasing incidences of persons belonging to the traditionally lower social strata penetrating the higher strata. This could create real turmoil in the social mould that has remained immovable for centuries. The language structure would initially resist this demolition of social hierarchy.

Later it would lead to a state of hopeless mismanagement and interpersonal animosity in the individuals in the society. However the chance to shift into English, whenever Japanese language could create havoc, among the educated individuals and escape the tyranny of the language could provide a safety valve for the society, from a highly explosive pressure that could build up.

However another factor could also be at work. That is the strong connection Japan has with the English speaking countries like England and United States of America. This also could help the society to feel that it has a lifeline.

The effect of Japan on the English society can be briefly dealt here. Elaboration can be done later. In the Japanese society,



**Go to CONTENTS [Click here](#)**

there could be simmering discontent and unhappiness among the middle classes and lesser sections. Only they wouldn't have the necessary means of expressing it. In many cases, they wouldn't even understand the reason for their distress. They may tend to blame the English societies for their woes, when actually the real cause may be just in front of them: the Japanese language.

Compared to the English-speaking Boss, a Japanese boss would be more powerful and despotic. For he gets instinctive homage from his juniors. This could be a point of shallow envy for the English bosses. However there is nothing in this system for an English worker, or even for the society at large, to envy.

There would be reasons for a Japanese worker in America or England to be liked. For, he is ever ready to exhibit a profuse sense of homage. However what has to be remembered is that once this person grows into a boss, he also expects the same amount of belittling actions of homage and respect. He prefers those who would willingly extend it. And this factor could slowly erode the individuality that now exists in the English world.

Actually, persons who think and function in feudal language software programs do have a sort of ambivalent and ambiguous two-sided personality, which is starkly different and distinct from each other. One of meek obsequiousness, when he or she is on the lower pane; and other of stifling regimentation.

It need not be understood that the latter behaviour comes with loud and pretentious arrogance. It can also be displayed effectively with supreme finesse using soft words and an affable demeanour.

[Go to CONTENTS Click here](#)

## China

China is very naturally a very feudal country, notwithstanding the communist cloak it is exhibiting with so much nonchalance. The language would be extremely feudal. With contempt for the working class; and with supreme indifference to the comfort of everyone other than the ruling bureaucracy, life would be merely a reflection of ancient feudal times.

One may see the well-dressed young men and women, who adorn the capital cities, and the modern commercial cities of China. However the millions who remain nameless and possibly faceless, may be living a life of extreme subjugation. The power that subjugates them won't be seen in the rulebooks. For they exist in the stranglehold inside the language codes.

It needs to be said that persons from English-speaking countries, who do not understand the niceties of the Chinese language would not feel or understand the power of the feudal words; and the intangible mental chain they tie on a person's mind and personality. For the foreigner, the layman would be seen to function in a sort of mechanical perfection and harmony, with no external force or command to be seen or heard. They would miss the unseen omnipotence that fills the air. They would remain in blissful ignorance of what is the real social motivating factor in China.

The regal authority of Genghis Khan, which ran throughout China in the ancient times would be based on the solid strength of the intangible chain that existed in the language. This places each person in the structure, in tight positions with little manoeuvrability from the general dictates.

China is a communist country and hence it is a presumed classless society. However I would contend that the moment a person from the English West, entered into China, what would impress him most would be the existence of solid social classes. It would be headed by the senior positions of bureaucracy. A general air of contempt for all service-oriented careers would be very much evident.

Communism would exist as a farce, as in many other similar places, all round the world. Here I must emphasise that I do concede to the general sincerity of the communist revolutionaries in all places where the language is feudal. Yet, they also ultimately fall into the trap of the same feudal language social structure.

In this context, one may even rethink about the **Opium Wars**<sup>32</sup> that paved the way for English supremacy over China. Contempt for the merchant class was very much on exhibition among the official class of China at that time.

This attitude will still be in evidence over there. The feudal language would give a feeling of supreme omnipotence and of megalomania, which are common afflictions that affect all bureaucrats when they are able to communicate with the common class, in a feudal language. The language lends a feeling of supreme capabilities.

It is this attitude that led to the war. This could have been avoided if the bureaucrats were living in conditions that are more down-to-earth. They had the same attitude Napoleon also exhibited for the benefit of his followers. That England was a nation of shopkeepers. - (Napoleon's words)

When the English came for trade, the higher officials did not allow them to approach them without exhibiting exquisite actions and poses of servitude. The English merchants were expected to show all inclinations of homage as shown by native merchants, which they invariably declined to do.

Even the English ambassadors were treated as mere tribute bearers and they were also expected to perform the Kowtow<sup>33</sup> or the nine prostrations, before

---

<sup>32</sup>Opium Wars: The war England fought with imperial China in 1840 ostensibly for allowing right to trade opium in China for the Europeans but really for teaching the feudal aristocracy and monarch of China the right manner of international intercourse; that is to make them understand that anyone who comes into their presence is not a serf of the feudal lords or of their kings. The aristocracy of China wanted all English traders to perform the kowtow (that is the 9 prostrations or kissing the ground in front of the monarch or the feudal lord) which they invariably refused to do.

<sup>33</sup> Kowtow: The nine prostrations or the nine kissing of the ground in front of the monarch or feudal aristocracy (government officials) that all tribute bearers or serfs have

[Go to CONTENTS Click here](#)

the Emperor. By understanding the underlying codes inside the English language, one can very well expect they would not do so. (Actually, this aspect of the English personality, that they are second to none, anywhere in the world, is what gives them the edge, over others).

The Chinese feudal leaders and Bureaucrats till the very end were disinclined to accept the English merchants as equals and negotiate with them on a level of equality.

This stupid attitude of pseudo superiority forced them to hold on to their belief of the inferiority of the merchant-class from England. The English merchants were not under similar strangleholds of the language, as experienced by the Chinese merchants. This was the real starting point of dispute and antipathy. It led to the Opium Wars.

Again, the English won in a war, which they fought, from few ships in a far-away land, which even in those days could claim the greatest of human resources.



Picture: Kowtow

Bowing before the officialdom in feudal China. This is practically there in all feudal language nations, including India. However, the physical bowing may have disappeared. However, in the language codes, people do bend, bow and cringe before the officialdom even now.

Actually the war was not fought between two groups of people. It was between two different communication software. The one, which had the least of communication blocks and could function faster with the least of hindrances, won. It was only the most logical thing to happen.

Usually, in feudal language conditions, persons tend not to move out from the sphere of influence of their feudal position. Wherever they go, they tend to carry their feudal positions for exhibition.

In a way, this lead to a life of living in an artificial halo, with not much understanding of the realities. They communicate only with persons who are willing to show exquisite homage, who do it possibly to exploit the situation. These persons slowly tend to think that the whole world is of minor importance in comparison to their own worth.

This stupid attitude is very much evident in the letter sent by the Chinese Emperor to the English King. The size of Britain is insignificant when compared to that of China. Any gift that came from the English Monarch could only be regarded as a piece of homage, and not as a gift from an equal person. A part of the letter is quoted here:

*You, O King, live beyond the confines of many seas, nevertheless, impelled by your desire to partake of the benefits of our civilisation, you have despatched a mission respectfully bearing your memorial. Your Envoy—has crossed the seas and paid his respects at my Court on the anniversary of my birthday. To show your devotion you have also sent, offerings of your country's produce.*

*I have perused your memorial: the earnest terms in which it is couched reveal a respectful humility, on your part, which is highly praise worthy. Swaying the wide world, I have but one aim in view, namely to maintain a perfect governance and to fulfil the duties of the state: strange and costly objects do not interest me. I—have no use of your country's manufactures. It behoves you, O King to respect my sentiments and to display even greater devotion and loyalty in future, so that by perpetual submission to our Throne, you may secure peace and prosperity for your country hereafter.*

*Tremblingly obey and show no negligence.*

NOTE added on the 21<sup>st</sup> of May 2016: This is only an English translation of a letter written in a terribly feudal language. The exact evilness embedded in the words will never get translated into English. For, English does not have any corresponding words codes.

Some historians have opined that King George of England must have been shocked at the audacity and arrogance expressed by the Chinese Emperor in his

---

to perform.



**Go to CONTENTS [Click here](#)**

letter to him. For, the Chinese Emperor was addressing a small king and that, in Chinese language could have allowed the bold impoliteness of expression.

However, my own feeling is that the Monarch of England and his councillors must have been amused by the tone and this letter itself could have given them the evidence of the underlying stupidity and structural weakness in the Chinese society.

Here it must be emphasised that when the English West is thinking of going for commercial enterprise inside China, they should go from a position of supreme strength. They should maintain an armour of impenetrable united ness.

They should only interact from a platform of English language and never, ever try to bring in or allow the entry of Chinese language into their environment. For once the environment turns Chinese, power would move to the hands of the Chinese bureaucrats, and the English would lose their vantage position.

Here I would like to slightly digress on to a certain factor about communist leaders. In many countries, they enjoy great power and, naturally, the luxury power can deliver. At the same time, they have to live within the limitations proposed by their political philosophy. In the modern world, this is very difficult. For modern technologies have brought in gadgetry that, if kept at a distance, can offer a real tormenting temptation.

Let me take case of communist leaders in India. Many of them, after getting across to the national political canvas, get to taste the international scene. The satellite television, Internet, Computers, International travel, Five Star Hotels etc. The cosiness of these items really intoxicates them, for they have come from philosophical areas, which very forcefully argued that all these are the toys of the exploiting rich.

They slowly start making all these items a part of their living style. Later they find that from the vantage positions that they occupy, they can easily be a part of the businesses which these technologies offer.

The next scene is that they are all running businesses of vast dimensions, like Satellite TV channels &c. They also have their fingers in various such enterprises. Now, the communist parties descend to condoning capitalism, and private ownership. All in the name of progressive correction of ideology. However it should be understood that this is only an opportunistic fooling of the followers. For what is being done is to use the ideological change to legitimise the capitalistic ventures of the Communist leaders. These leaders naturally are very feudal in their social communications. And are not at all different from the earlier feudal lords, whom they claim to have fought against. The same thing is now taking place in China.

[Go to CONTENTS Click here](#)

## Russia

Now we can think of Russia - a historically sluggish empire with strength more in bluff and pretensions than in reality, it has always displayed inherent feudal tendencies. A huge landscape governed always with a supreme lack of efficiency and sensibility, it has withstood the test of time, because of some strange codes in its language software.

In the erstwhile Soviet Union, which was the natural growth of the Russian Empire, with its multitude of States and Nationalities, there were a number of languages. Some from the Asian side and some from the European side.

The European language of Russian was in supremacy. However being in close contact with the Asian languages, which are generally highly feudal in nature, much feudalism may have been superimposed on the Russian language, even if it otherwise did not have any. Life in such a software program would never have given the solace from feudalism, even when the so-called force of liberation, that is, Communism came into power.

The feudal elements in the language could have easily aided the party officials and the bureaucracy to turn their stations into fiefdoms. If the languages do have this character, then no amount of Perestroika<sup>34</sup> or Glasnost<sup>35</sup> would liberalise the Soviets. The liberalism could only allow the more prominent elements in society to build up capitalistic organisations, which at heart would be just a modern manifestation of feudalism.

In other words, the old communist leaders and officials would end up as owners and proprietors of gigantic commercial organisations, which the English West may imagine to be capitalistic, but in reality would just feudal organisations.

Another connected feature of the stifling atmosphere of a feudal language is that it can both create dissension, and at the same time, hold the mutually antipathetic components together in a web of dynamic, mutually destructive unity. Everyone holds on to the system, as it is the only thing, which gives them an identity. However when one fine mornin the system fails, then forces of dissension would become overwhelmingly powerful and individual components would move in tangential directions.

The statements that I have now made in the last paragraph require much refinement and development and that can be done only in another area. So, the assertions that I have made may just stand alone, for the moment, awaiting more detailed interpretation.

Feudal languages make individuals live in a strange stifling atmosphere. A feeling and an air of heavy subjugation, which individuals who have always lived in perfect English conditions, would find difficult to sense and perceive. Communism may appear as a flawless and fitting answer and solution for this affliction. However as long as the language is feudal, Communism cannot help.

For, the Communist leaders and other officials would just replace the ancient feudal lords, and manoeuvre themselves into the senior, significant positions in the language hierarchy. And the show will go on, with possibly more dogmatic, ideological justification.

---

34Perestroika: Reforms brought by Gorbachev in the Soviet Union giving an impetus to revival of constitutional rights and freedom of citizens.

35Glasnost: Reforms brought by Gorbachev in the Soviet Union.



[Go to CONTENTS Click here](#)

Asian capitalistic countries

As a total generalisation, I would state here that the amount of feudal content in Asian languages might be more in quantity and also in intensity. This I mainly infer from the messy looks of the Asian town planning, messy administrative structures and also from the general stunted anthropological looks in persons of a number of areas, with a few exceptions.

Now let us take the case of the Asian Capitalistic Nations. Japan, South Korea, India, Pakistan etc. Japan, we have already discussed in isolation. Here I may make some sweeping generalisations.

None of these countries is, and never can be, a capitalistic country. What is going to be identified as capitalism is just feudalism, in a more cunning and ingenious attire. Actually in these places what exists as capitalism is really a metamorphosed form of ancient feudalism. All these societies have a non-tangible ingredient, which acts as a limiting factor to liberating the people and keeps them under the tutelage of despots, minor or major. This non-tangible ingredient is the feudal language software codes.

The English West (mainly America) has consistently taken an attitude of helping the growth of capitalism, in these countries, thinking that it would give more liberty to the people. However the reality is that it is not the common people who come up. Only a certain limited number of persons, who act in constant association with the ruling and local bureaucracy, get all the benefits. These persons also put all their ingenuity to see that the common person does not achieve the liberty that was originally aimed for. For, in a feudal language set-up, it could severely challenge their positions.

Many times, America has helped the ruling forces to tackle the outburst of the suppressed populace, identifying them with leftist upstarts. Herein I must interject the contention that an Englishman of rectitude from any native-English-speaking country would not be able to bear life in these Asian countries as an ordinary citizen — or endure what the local citizen is made to live with. Leftist ideology is only a trap that awaits the intellectual person who desperately seeks a solution for the miseries he sees. From the background of this reality, the English West's taking sides with the ruling forces in the Asian countries, be it in Japan, India, China, Sri Lanka or anywhere else is actually an act of perversion and misguided intellectual arrogance.

Liberal capitalism is an *outgrowth* of English Language.

This statement requires much more elaboration. I state it for the time being and leave it as that, until I reach a place where I can elaborate with more inputs.

[Go to CONTENTS Click here](#)

## Hong Kong<sup>36</sup>

We need to discuss Hong Kong now. An English colony for a long time, it was an island of prosperity in a region known for poverty and privation. Now it is in Chinese hands. It was just a case of handing over on a silver platter, a jewel to a group of monkeys. They would not know the value of what they have been given. It is only a matter of time, before Hong Kong becomes a sort of capital of mess and mischief.

Many citizens of British Hong Kong would miss the old rule. The rules would now be different. Earlier, there would have been a striving for impartial, good governance, with a premium for dignified interaction with the officialdom. Now, dignified communication would be a negative factor. What would move the official bosses would be obsequious behaviour, with a set of rules of homage.

A feeling of unquestionable supremacy of the bureaucracy would prevail. The politicians would also be very insecure, and would in many cases be just a supplicant of the bureaucracy, instead of the man to leash the bureaucrat. The feudal power of the bureaucrat would increase manifold.

What else is going to happen? Well, the financial discipline that the English had, with characteristic ease brought in would be lost, and in its place, the mess and chaos of a heterogeneous feudal land would come. There would be a tumble-down in financial prosperity, in times to come, for the average man. However, the higher-ups would have a favourable time.

Hong Kong which could have been once described as the financial capital of Asia, would lose its place, plunging many a local nation into financial distress, due to the loss of a secure place, in which rule of law is precise, fast and detached from status of personalities, for financial dealings.

However, would the English official on deputation to Hong Kong have liked the place during the British times? It is possible he would have felt stifled and suffocated, when dealing with the local society.

---

<sup>36</sup>Hong Kong: A British colony on the fringe of the southern border of China was ceded to Britain after China's defeat in the Opium War. It was given as a lease for 99 years which ended in 1997 wherein it was given back to China by Great Britain. This giving back to China may have been a very suicidal thing for many citizens of Hong Kong and many tried desperately to escape to England. The leadership over Hong Kong gave the Chinese officialdom the personality development to deal with the English nations without any inferiority complex.

**Go to CONTENTS [Click here](#)**

## The South American continent

Now let us move to the South American Continent. A place with a strange antiquity. A place where the continental European blood (non-English), mixed and lived in close quarters with the native blood. A place where continental European languages, impacted with the native languages. Both could have feudal elements. Or only one side could have it. Now it does not matter. For, I am sure the present day languages in these nations are heavily embedded with feudal inclinations and dispositions.

In a nation, where each person may try desperately to cling on to some superior claim in ancestry, or blood, or lineage, to escape the suppression by the language, and where the other individual may not be inclined to accept the more likeable aspects and may allude to the more disparaging aspects, tensions and intense animosity would linger around in the social circles, like a haunting ghost.

This negativity would haunt the minds and social systems. It would lead the nations to what they now have in common: political and social instability along with economic chaos.

Historically, these countries, which did have a history of colonialism, do have another common feature or missing: These countries did not have English colonialism. So the one thing, they missed was the enduring administrative systems and rule of law, which was a characteristic feature of British colonialism all round the world. This English colonial rule legacy, if they had, would have given them some degree of stability.

At the same time, they on their own have failed to create any stable systems. Absolutely due to a mixture of feudal languages and heterogeneous population. Hence among these countries, the stable ones would only be those ruled by despots i.e. persons who are venerated and have a halo around them. Ordinary concepts of practice of democracy would be converted into farce.

I may not assert here that if five persons meet on the street, and interact in close quarters for a few hours, they would start fighting. However there might be enough ingredients in the language to cause it to happen, if the combination of individuals is from a definite, well defined, or pre-definable mixture of social, age, financial and official positions.

All the constant civil wars, and military coups, and other civil strife could be the result of a real need for the people to reach a level of contentment. For, every man and group of men, who reach the various levels of power would suddenly or slowly metamorphose into unbelievable, unapproachable entities; a change that the language program would force very naturally.

**Go to CONTENTS [Click here](#)**

### The Middle East<sup>37</sup>

There are certain nations in the Middle-East, which are very small in size, yet remain in deep significance in the World, due to their financial clout based on oil, and oil-based businesses. Some of them may have gone beyond the parameters of Oil, but that is not the issue of discussion here. These countries include nations like the UAE, Bahrain, Kuwait etc.

With negligible native human resources, and also very weak militarily, they maintain their political sovereignty mainly on the basis of the support lent to them by the countries of the English West.

One common thing noticeable in these countries is the general neatness of town planning, a thing that is remarkable for its sharp contrast to what is seen in other Afro-Asian countries. For many years, the administrative systems, courteous adherence to traffic rules, neat buildings etc. were admired much by the populace of the neighbouring Asian nations.

These countries are reputed to be much disciplined. It was also believed that there is no corruption there. It is believed that it is so, because of the stern laws enforced over there. This belief is slightly erroneous.

For, the efficiency of the systems was not due to the stern laws and efficient law enforcing machinery. Rather, it was due to the fact that these nations were maintaining a lot of relationship with the English nations, and for a long time the actual management was in the hands of native-English speakers.

Actually, these countries, for a long time even after independence, were, more or less, managed by people from the English speaking nations, by their being in positions of prominence and authority. This is the reason for the efficient social functioning in these countries. For, there are many other countries where laws are enforced with equal severity, but with no apparent difference to the efficiency of the society.

Now we are seeing an emerging phenomenon. In some of these Middle Eastern countries, positions of authority and prominence are increasingly being filled by people from the Asian continent. For, the cost factor is heavily in favour of the Asian Bosses. These persons are no less in efficiency than the English, but then they bring in with them their feudal culture also, in which professional relationships and interactions are weaker when compared to the strings of family and social hierarchy. In a matter of few years, these countries will slowly show signs of corruption, nepotism, and inefficiency. The change will be slow and subtle and may not be noticeable for a long time, but it will come.

Another thing that needs mention here is that the Arabic language need not be as feudal as the other Asian languages. However there may be regional and national variation, with their consequent effect very much evident on the social psyche.

---

<sup>37</sup>Middle East: The geographical area that exists between Egypt and Iran with both these nations included.



**[Go to CONTENTS Click here](#)**

## United States of America

This country is an absolute creation of the English natives. All social systems here are basically British; or to put it in more clear terms, English. However it was a country made by people who were forced to leave their sanctuary of home, native place, family, friends and everything that one may build up in a lifetime.

Incidentally, one may, for reasons of pedantry, claim that America is different from England, and so many similar things. It may be so. But I claim here to show that the great base and the canvas on which America exists are English. I will do it at a later stage.

USA is different from the South American countries, as Britain is different from the rest of Europe. America would have more in common with Canada than with any of the South American countries. of course, it is because of the sameness of language. Yet, both countries, one may notice, are prosperous, with good town planning, democratic in practice as distinct from democratic in pretence as in the South American countries; the citizens of both countries get dignity from the officialdom; as against either disdain if one is an ordinary mortal, and resounding respect if one is a big man in South America.

Yet, America is the place where the language can liberate anybody; even if they have lived in tutelage for decades in the stranglehold of their native tongues.

Now America is getting filled by people from diverse language background; from the West Europeans, East Europeans, the South Americans, Black Africans, Arabs, Japanese, Chinese, Vietnamese, Pakistanis, Sri Lankans, Indians, and Bangladeshis etc. to many others of varying colours and languages.

When persons who have lived in the terrible regimentation of feudal languages, come over to America, and start speaking English with the same parameters that the British practice, the effect is one of supreme liberation. One, which they can never, never achieve in their own country, whatever their position or wealth. This statement needs a lot of elaboration and understanding; and can be dealt only at a later stage.

Yet the continuous and incessant bombardment of alien cultural ideology embedded in feudal languages, could create experiences, which are not English and will lead USA to social tensions. Though the extreme emotional disturbances, it causes would be understood as racial feelings and colour discrimination, the real reasons could be the strange, and disturbing social restructuring that is being forced on an easy going English society. Ordinary, peaceful persons would react violently to alien disturbing cultural signals, which are disturbing, and at the same time difficult to understand.

With callous indifference, one can claim that America is the melting pot of cultures. If full melting does take place, and an English mould is formed, it is all right.

However I have fears that with this severe influx of alien cultures that come with a package of virus software, a stage may come, at least, in certain areas, where the innate resilience of the English structure may be severely tested; and cause much distress to the individual persons; and can in a matter of time, cause a domino effect on many other areas, causing strange happenings of technological failure, inefficiency, conflict, hatred, events that may be described with shallow understanding as racially motivated, decent and peaceful persons acting with unnatural violence etc.

Rude officialdom, arrogant and trigger-happy police, increasing corruption, insolent attitude to persons who are judged to be doing lower jobs, time-consuming judiciary, rules and regulations, which are laughable in meaning but having a sting from which many get hurt, and a general feeling of hopelessness for the solitary individual, as against the might of the society are all general characteristics of the effect of feudal languages.

What has to be borne in mind is that feudal languages do have elements in them, which aim at subjugation; and where they fail to do so, they may at least cause deep mental hurt. That too, in an extremely soft and inconspicuous manner, that it may not be discernible to another

**Go to CONTENTS [Click here](#)**

person, other than the person who felt it.

Though persons who do not know these languages may not actually understand the full significance of each and every word; they may be able to sense the negativity from the body language of the person who says the words, and of the others of the same language who may actually understand it.

Beyond all this, there may be a factor of mental waves, or energy, which may radiate along with the words, which may have a deeper effect than is currently understood. It could all lead to a lot of side effects, possibly due to a sort of domino effect, and the effect need not be at the place the disturbance took place. Examples could be unexplainable road rages, air rages, shooting of colleagues, and so many actions with criminal overtones, by seemingly decent persons.

Yet, persons who actually come from these feudal language countries would display a supreme level of emotional balance, which they could and would never have displayed in their own country. For, what they are experiencing is a freedom in the English nations, which they could not have dreamt of, in their wildest dreams, if they did have the imagination to conceptualise it.

More, actually much more, needs to be said on America; but those things can be dealt with only after much discussion of other basic things, is finished.

[Go to CONTENTS Click here](#)

## The Jews

I am not in a position to make much comment on Jews, other than comment on the basis of some of their international reactions and something from their antiquity.

One thing that has caught my imagination is the history of Jesus Christ<sup>38</sup>. Taken from a secular point of view, many of his deeds do smack of an attitude of a revolutionary, bent on wiping out the corruption and the strangling hold on the society by a section of the dominant class.

At the same time, at the end of the scene, the very section—that is the common people, who should have seen him as their saviour against the exploitation by the master class, cried for his blood. Both these phenomena do point to a sort of feudal content in their language.

For, stifling domination by a section is a very sharp pointer to a feudal language structure. And the fact that at the end of the whole show the people would still bend before the powers that be is also a feudal-language phenomenon. For, a feudal language does lend an enchantment to all higher positions that one really reels with pleasure whenever one gets an occasion to appease the higher person, and achieve his pleasing approval.

Now, I am on a premise that I do not have much of an idea about. So, my comments may need to be confirmed. But then all my judgements regarding languages and nations that I do not know much about, are based on information, which came to me through reading and comments, on the basis of which I have developed some understanding on them. At the same time, I stand by the correctness of my original understanding that there is a factor of the structure of the language that defines all social phenomena.

Another thing that has to influence this understanding about the Jews, is the consistent nuisance value, they have evoked in almost all nations, where they were in financial power. The word nuisance should be qualified here. For in many places, where they lived, there has been antipathy to them socially. Yet, it need not always be that they are in the wrong.

They may be positive in a negative society, or they may be negative in a positive society, or both may be negative. These ideas also need to be discussed in relation to certain factors in their spoken language. I do not know much about what they spoke either during the age of Jesus Christ, or in during the recent centuries. Their language is considered to be Hebrew<sup>39</sup>. Or was it Aramaic?

But then, what they did speak in other nations like Germany among themselves, and how much some other language features influenced their spoken languages like German, I have no idea. Or whether, they were disturbed by the feudalism in the local languages like German, etc., is also a moot point.

---

38Jesus Christ: The personage on whose life and experiences the religion of Christianity is based. The concept of Christ or Saviour was already there in the ancient Judaic religion. Christians consider him as the Son of God and also as the Saviour promised in the Jewish scriptures. They also believe that he would return on the judgement day which is at the end of time. Yet Jesus Christ from the secular point of view may have been an anti-establishment propagandist for he is seen to fight the vicious corrupt officialdom and the other exploiters of society. Islam also considers Jesus Christ as a prophet of God, yet they don't agree that he has been the last prophet of God so far.

39Hebrew: The language of the ancient Judaic people. It is the national language of Israel. Previously, Arabic was also an official language of Israel, but following the Nation-State Law of 2018, its status was changed to that of a special status language.

[Go to CONTENTS Click here](#)

## South Africa

The following text has some issues. As of now, I do not consider the Dutch as an exemplary population, comparable with the native-English.

It is only natural that I discuss South Africa here. It is easy to claim that the Dutch settlers exploited the Black Africans and they never allowed the Blacks natives to come up in life. It is a very complicated question. However, if anyone wants to speak on this affair, they should first check if there is any component of feudalism in the local Black African languages and dialects. And also, see if the major Black leadership comes from higher feudal hereditary.

If it is so, then it could very well be said that the Blacks would have been better off under the Dutch settlers' rule. If both the answers are in the affirmative, then I can put it in words that there would be many Blacks who would improve their lot fantastically under the Black Majority rule, but the majority would be in plights, which are very pitiable indeed. And the more the difference builds up, the more the blame would be put on the erstwhile Afrikaner<sup>40</sup> rule.

Here I may seem to be saying that the White settlers are better people than the Blacks. That is only a mistake, easily made. For my arguments are on so fine a borderline, that they, if not properly understood, can seem to stand for the opposite of what it was intended to stand for.

What I am trying to say is that if the language software of the Blacks does have a stinging feudal element, then it will clearly be the reason why the Blacks do not improve as a group. And that same factor must have indeed, been the reason why they were so disunited, weak and mutually antagonistic that led to the supremacy of the settlers on them.

If this factor of feudal content is indeed in their language, then it is only correct that the Afrikaner did keep them at a distance; or else the same virus would infect and inflict them also.

Since the Black majority rule has come, naturally the native languages would once again be blooming. Now, what is disturbing is that if the Black languages and dialects do have this feudal content, then the whole country would get infected by it, the settlers included.

Instead of the social and administrative systems and conventions improving, one could see a marked and steady movement to disaster. But these things being slow, solitary individuals may not be able to discern the disaster that looms on the horizon.

What I would like to say is, to put it more effectively, that the Blacks in South Africa, as a whole group, would not achieve the grandeur of the Blacks in USA, unless they are able to remove any feudal language or dialect they otherwise use, and imbibe English as used in England or the USA. If they continue to feel fierce passions for their native tongue, or any other language just because of its hereditary associations, then they would just be carrying on the ancient encumbrances of the major peoples of Africa.

---

<sup>40</sup>Afrikaners: white ethnic group in South Africa, descended mainly from 17<sup>th</sup>-century Dutch, German, and French Huguenot settlers. They have developed a distinct culture and identity over the centuries, and also the Afrikaans language. They are also known as Boers.



[Go to CONTENTS Click here](#)

## England

Now let me discuss England. England was just an island on the fringe of the European continent. Yet it has been the most significant nation on earth when the total effect of its presence for the whole world is taken into account — and most of it of a rare positive quality. Being very near to the European continent, the social systems and philosophies that prevailed all over Europe influenced England also.

The English language may also possibly have had a certain level of feudalism in it in the far-away ancient times. Yet it may have had certain areas which allowed aristocracy to debate the issue of the *Magna Carta* with the Monarchy and yet not destroy the prestige of the Monarchy, and make the whole affair into an intelligent experience.

The significance of what I said here is that in many other language environments what had happened would have led to a lot of simmering anger due to bruised egos, which would have been a result of the running of the language software through the minds and mouths of a lot of persons. This would have led to the destruction of the political system instead of the strengthening of the system that took place in England.

Whatever be the ancient character of the English language, it must have slowly developed in a most positive manner, shedding its hierarchical character (if it did have any) from among common communication. And then England started becoming different from the other European nations.

Slowly the language started allowing common men the freedom to communicate to each other without any reference to their age, social, official, or financial position. It was a wonderful experience that most of mankind all round the world is yet to experience.

This is the real reason for the blossoming of so many scientific discoveries in England and also of so many remarkable incidents in English history. This is the real reason why a common English citizen could think of the gravitational<sup>41</sup> pull and then lead on the argument to reach the realm of classical science; why the English administrative systems, though remarkably simple, were unique; why every branch of human knowledge bloomed in the minds of the common citizens while at the same time many other countries were filled with remarkable scholars and hallowed persons with negligible contributions to human knowledge.

And this is the reason why the English claim themselves as a nation of geniuses<sup>42</sup> when actually they are only a nation of ordinary persons using their brains and social communication to process ideas in a most unhurried and unhindered atmosphere.

At the same time, the supreme geniuses and scholars of the feudal nations had to preserve a significant part of their daily thought and attention for maintaining and extracting their proper respect, decorum, and dignity, especially from the lower class of people.

Their every action would be first and foremost aimed at impressing the least of the persons in the society. And the least of the citizens could disturb them with the most minor of words used in a heartless and indifferent manner.

In this context, a mention may be made of the European Union — a conglomeration of diverse European nations. England has not joined it. To put it in so many words, England has saved itself from a sure route to unmitigated disaster. To deliberate more on this issue, many more themes have to be finished.

---

<sup>41</sup>Gravitational pull: The theory of gravity propounded by Sir Isaac Newton that was to change the world. It sent classical science to its heights until the coming of modern science wherein it was found that the findings of classical science was only an approximation of modern physics when one is dealing with values at human levels of perception. However, still the supernatural software behind physical reality and various laws in classical and modern physics &c. still remains beyond the realm of science. And modern physics still remains a **claptrap** idea.

<sup>42</sup>Genius: There are so many original inventions and discoveries that can be traced to an English mind. Even the postal department, which nobody may think of as a discovery, is actually an invention of the English East India Company. Also the basic discoveries that led to the World Wide Web belong to an English mind.

**Go to CONTENTS [Click here](#)**

When the basis of my contention is set and ready, I will come back to this theme.

[Go to CONTENTS Click here](#)

## Part 2

### Delineation of a feudal language nation

In this part, I am going to make a deep study on the effects of the feudal languages, using India as a frame of reference for study and analysis. From the understandings that can be taken from this study, I intend to debate on the international effects of feudal languages.

Since there is need to take up a specific language for study, reference and comparison, I am taking the various attributes of Malayalam for discussion. One reasons for this is that I do know Malayalam. Another factor is that this language is heavily feudal in nature, even though the Malayalees might consider it as one of the best languages in the world.

Along with this, the Indian state of Kerala also is taken for reference, for Malayalam is the language of this state. However it may be borne in mind that the ultimate aim is to study the multifarious affects of a feudal language on the various attributes of human beings, and the society they create.

The reader is warned that in this section, he or she is about to enter into a deeply weird world, and till he comes out of this section, he or she may seem to be in a highly confusing location. He or she may wonder if there is any need to understand India so deeply to pursue an international affect.

The reader is requested to show forbearance.

**Go to CONTENTS [Click here](#)**

1. Introducing India
2. The indicant words
3. The general social affects
4. The officialdom
5. The Police
6. Efficiency \_\_\_\_\_
7. Women
8. Family System \_\_\_\_\_
9. Indian Bureaucracy (the structural issues)
10. The social effects of a feudal language
11. The concept of politeness
12. A matter of perspective
13. A factor of anthropology
14. A brief page on Kerala
15. The miscellaneous affects
16. Dignity of labour
17. Teacher and student
18. The English experience
19. Economy and the language of the place
20. Social titles and their effect
21. Revolution
22. The façade of tolerance



**Go to CONTENTS [Click here](#)**

## Chapter 1

### Introducing India

Now let us take India as a suitable example to survey the finer aspects of feudalism in language. So let me start from India and build up my arguments.

But why India?

The reasons are many and varied.

One is that I was born there, and hence can take a lot of illustrations from Indian societies, anthropological features, history, administrative structures, social behaviours, dressing standards, social phobias, and many other items.

Another wonderful reason is that India exists as a sort of union of many diverse language nationalities, all joined together because of another wonderful historical incident: English rule in the South Asian peninsular region. This kaleidoscopic diversity of languages — and the consequent immensity of cultures, attitudes, and behaviours — would give me an abundance of material to help me convey my understanding.

The Indian languages may be said to be based on two ancient language systems: one Sanskrit and the other the Dravidian languages, starting with Tamil. For the time being, we need not trouble ourselves about the other language systems that are also there in this location.

Both Sanskrit and Tamil are feudal. Hindi and most of the languages of the northern parts of the peninsula may trace their ancestry to Sanskrit; while the Dravidian languages include Tamil, Kannada, Telugu, and Malayalam. Malayalam actually does contain a lot of influence of Sanskrit also.

While there are feudal elements in all these languages, the functioning and position of these feudal programs are at different levels or stages when compared to each other. So each language creates slightly different social reactions and social designs, patterns, and arrangements.

Also, inside the same language, the feudal fixing of certain groups of persons at the various levels may differ in their levels, strength, and intensity depending on the place and also on the differing dialects.

It is possible that the reader has not got any idea of what I have tried to convey here. Forbearance, please!

[Go to CONTENTS Click here](#)

## Chapter 2

### The Indicant Words

Now I aim to delve deep into the theme. The significance of this study should not be lost on the reader. For language is the software program on which the whole society functions. In years to come, one may understand that language is the very powerful tool or structure which dictates and designs the whole of human functioning as a group. Every single significant word — spoken and also unspoken — does have a singular effect on the whole society. And the blueprint of social topography is encoded in unmistakably powerful codes in the language of the place.

### Indicants

In all Indian languages, there are key words or **indicants**<sup>43</sup> which are seemingly insignificant, but the usage or presence of them can give deep insight to the onlooker or the hearer on the financial, social, or feudal position of the person referred to, or of the person to whom it is addressed, or of the person himself who has spoken it.

These words are usually very short, and to the person who does not know the language it may not even be audible in the whole chatter of seeming gibberish. However, this gibberish is compact communication packages which convey not only information, queries, and feelings but also strong social designs — which can force a person to bend, pay homage, show respect, show indifference, be arrogant, be condescending, be insincere, be insecure, be mentally disturbed, be efficient, be intolerant to capability and efficiency, show signs of mental instability, etc.

When thinking in English, one may not understand this. But persons from native-English ancestry who during the colonial era married into native families in the South Asian peninsular region and joined their social systems after imbibing the local languages may have understood and endured the power of feudal languages.

However, whatever shock they must have felt could never be conveyed to the inhabitants of England. For there was no tool available for them to gauge it and mention it.

Many English colonial officials of integrity have commented on this theme, but what they got in return from the English citizen sitting at home was a harsh judgement based on English logic.

A superb example of this would be Robert Clive. His claim that all systems, ethics, and etiquette in English-ruled India are the exact opposite of what was there in England was possibly taken with scorn. I don't know whether he could convey what he meant. Possibly not. In fact, it was not a matter of all systems, ethics, and etiquette being different. Rather, it was that there were differing systems, ethics, and etiquette towards different levels of people in the South Asian subcontinent. There was no universality in these aspects.

### The Language Structure

(Please note that the words 'show respect' actually means exhibit servility in feudal languages.)

We will first begin with the language structure. It has already been discussed in a minor manner in the earlier pages.

The key words or indicants in the case of the Indian languages are usually the following: You, Your, Yours, You; He, His, His, Him; She, Her, Hers, Her; etc. There are usually three forms for each of these words. One is of deep respect conceded to persons who are commonly accepted as superior and should be given deference.

The second is of secondary level of respect. This level is of a slightly insecure level, for its usage sometimes presupposes that the speaker is undecided whether he judges him to be of social worth or not. It is also a stage of intense monitoring, measurement, and disturbingly intense and penetrating queries on personal issues.

The third is the level of no respect and of disdain or of intense intimacy. Actually, this is the most stable of all stages, for it cannot go further down.

Once a man is snubbed to this level and he mentally accepts this level, he loses a lot of his social abilities in the sense that others immediately perceive it mentally and tend to keep him to this level. For otherwise, if he is allowed more freedom of staying at their level it would not only not increase his level but also reduce the other person's level in the eyes of others. It is a complicated machinery at work here — cannot deal with it in detail here.

However, another attribute of this level also needs to be made clear here. This is a level which gives the most amount of freedom to the addresser on the addressed. It can very well be intrusive freedom. But then this is also the level of deep intimacy. So this is the level at which intimacy exists between friends.

And also, this is the level of intimacy that exists between husband and wife, man and lover, etc., with the latter being in the lower indicant level. Yet the fact remains that in many languages this level is imposed on the female while the husband has to remain on the first or second level of indicants.

In certain languages like Tamil, etc., even verbs come embedded with indicants. That is, for the statement Please sit down, there are varied levels of words to be used.

At the same time, it may be borne in mind that there are no equivalent words for the word Please. For that matter, one may not find equivalents for so many other words like Kindly, Sorry, I apologise,

---

<sup>43</sup>Indicants: This is a word that I picked out from the English dictionary to facilitate the fast conveyance of my ideas. The sense in which I use this word is dealt out in this book.

**Go to CONTENTS [Click here](#)**

I regret, Beg your pardon, which can convey the same sense in feudal languages. For all words which are used as equivalents do come with feudal overtones and cannot be used by a senior to a junior, a superior to an inferior, etc. If it were done, the social effect would be ludicrous.

Words like sit down would have a term affixed to its end if it were addressed to a superior or honourable man, which would signify hallowed respect. To persons who the other person measures as of lower social status, the appendage of respect would be avoided.

All this works beautifully in a homogenous society where everyone's social and financial status is known and maintained in immutable positions. Possibly in a country like Japan it may have been possible for a long time. However, in India the reality is different — more so after the arrival of English rule.

There has been severe tumbling down of centuries-old feudal hierarchy. In this new half-baked liberation, the feudal languages create havoc.

As of now, people have to move among varying groups and interact with newer social situations. Each person is automatically monitored and measured, and a sort of ranking mark is assigned to him in the society. However, this monitoring and measuring may be irksome for decent persons, especially when persons of base cultural standards do it.

At times, a person may not be able to display his real exceptional social attributes — or he may fail in this endeavour, or the other man with malicious intent would care not to take into consideration the superior attributes and with deliberate strategy concentrate on the weaker attributes. Then the final result would be tragic as far as his social circumstances are concerned.

To facilitate the correct usage of indicants, the people have developed an unconscious mentality of monitoring other fellow beings in the society. It is expressed in the form of an uninhibited curiosity into others' affairs.

People whom you meet even casually exhibit an intense desire to know your background with emphasis on your professional, social, and financial status, etc. When two persons get casually acquainted in a place — say a train — the talk is not on detached subjects but more on each other's intimate attributes. This helps them to measure each other and categorise the persons, which helps them to immediately qualify the relations in the expressions and words used in oral communication — that is, indicants.

In many cases, one cannot say that one is not interested in divulging all these details to all persons who are not from a very intimate social circle. If one does say that, it is taken as an offence and also a feeling that he or she has some lower or negative attribute to hide becomes acute. If one is for some time in close contact with any group of persons who are persisting in their query and he or she refuses to divulge more, they would very naturally become offensive.

For this lack of interest in sharing one's social levels may be taken as an affront. They would claim it as a right to know more about him. In a way there is a reason for it. For without such information they would not be able to place a man in the right file or folder in their brain. For each person should be assigned a position and he should be stored along with the correct group of people. Then all the necessary indicants and other attributes come naturally from that location. In its absence, he becomes a sort of continuing nuisance to the brain.

What really happens is that when two persons of not markedly different social status meet and converse, they initially commence acquaintance with a level of equality and mutual respect.

Once both want to pursue their social communication, they would in an instinctive manner — which is more or less spontaneous — ask each other questions which in an English setting may be taken as purely intrusive. A sort of subconscious or even sometimes deliberate measuring of the other person takes place.

According to that measurement, a change in the indicant words becomes imperative and takes place with shocking speed. Sometimes it may be to a higher indicant — very respectful terms — or in the other case to a lower indicant — purely derisive usages. The real distress comes in the case when the other man either spontaneously or even deliberately ignores some of the positive features and uses the lower indicants to the utter anguish of the other man. These are all continuing factors that repeatedly cause mental fracture in the society.

All indicants come in a package. For example, the lowest level of You will be packed with the lowest level of Him or Her and with the lowest level of His or Hers. In a tightly packed closed society, these indicants become a sort of attribute of the personality of the person himself from which it is not at all easy to escape.

Another factor of these packages is this: In English, one may call an individual "You dog" or "You son of a bitch". Now in the feudal languages, it is not possible to say "You, son of a bitch" when the You used is of the superior or secondary level. Only with the lowest indicant can the sentence "You, son of a bitch" or "He is a son of a bitch" work.

Other combinations will not work. In other words, one cannot be extremely impolite to persons who are in the higher indicant levels. At the same time, to persons who are in the lower indicant levels impoliteness and downright vulgar behaviour comes very easy. Actually,



**Go to CONTENTS [Click here](#)**

impoliteness is implied when a person is addressed in the lowest indicant level.

The lowest levels are of the servants, the staff, the subordinates, the poor, the dependents, the financially weak, persons of lower age, etc. The lowest indicants indicate a sort of defenceless situation with no cloak or armour of respectability to protect oneself from the piercing and intrusive questions and queries that reach right inside the most intimate sections of one's personality. Along with it comes an invitation to taunt other persons.

Actually, this tendency to taunt individuals who are in weaker situations springs from the insecurity that many individuals suffer in this language situation wherein they themselves are at a disadvantage in a certain combination of social situations.

For example, persons who are of comparatively lower age have to exist on the lower indicant in the presence of relatives of senior age — and sometimes in the presence of outsiders of senior age also. They get taunted. There is a pecking order. Generally, persons in this language situation exist with a sort of multiple personalities.

In the presence of acknowledged seniors, they put on a cloak of meek obsequiousness and bear the taunts extended by the seniors. However, they seek to avenge this by perpetually seeking for individuals over whom they can dominate. Once they get one, they also do the taunting.

In most cases, it is borne cheerfully even though it has its toll on the individuality as well as the general stature of the individual concerned. Generally, this taunting goes down the ladder of social interaction with each group seeking a lesser group. However, the relationships are not pleasant, with communication always hinging on offensive talk and not on intelligent communication of ideas.



[Go to CONTENTS Click here](#)

## Chapter 3

### The General Social Effects

#### Children

Now if one notices Indian children and how they communicate with the elders, one can notice a sort of frivolous childishness in their demeanour. At the same time, children from English nations can be noticed to communicate with a different demeanour and pose, which is very much mature and developed. If an Indian child who communicates in the vernacular were to behave in the same pose, it would immediately be judged as impertinence and too bold, or as over-smartness and frowned upon. It can cause severe unease and antipathy in others.

It may be noticed that English children address elders with a Mr. or Mrs. or Miss prefixed to their names. No Indian child schooled in the vernacular would dare to do it unless given extreme training to do so. He or she would not be able to imagine such boldness on his or her part. Such a small thing, which in the English world the least of persons can do without much demur or comment, would become a Herculean task for the Indian. Herein lies the difference between India and English nations.

What is a simple thing for the English child is a Herculean task for the Indian adult who lives in India. One can easily see the ease with which English youngsters could become officers in the East India Company Army and parade Indian soldiers who were possibly much older than them.

However, this theme also requires a bit of inspection. For in the feudal set-up, young children did boss over very elder adults of the lower castes with effortless ease. But not in the English way. They used the local feudal language as a powerful tool of subjugation.

This is still a fact of life in feudal areas in India even now, wherein one may find the usage of the lower indicants for adults of the lower castes by individuals of the higher castes of all levels of age. Yet it would not evoke any sense of rebellion in the lower castes other than just more discipline. What could create disturbance to the society is if the lower-caste adult were to use the lower indicants for the children of the higher castes.

#### Mr., Mrs., & Miss

In English, one uses the name of a person to address him with either a prefix of Mr., Mrs., or Miss if the relation is on a formal basis. This prefix is removed once the relation reaches a level of informal interaction. However, in the Indian languages the name of a person is not to be used in such a natural manner. What one may judge as trivial issues in English in a feudal language tend to place a person in rigid addressing positions which one cannot do otherwise without causing severe disturbance.

For example, if one is of younger age, or lesser social or financial position, or is a subordinate, or is dependent in terms of finance, or of getting a business order — in all these situations one has to come down in stature and use relevant suffixes to the addressed person's name.

In certain cases, it is just a practice of pretence, especially when doing business. In such cases, one dons a subordinate attire, uses all sorts of self-demeaning stances, and uses the best words of homage to achieve the results. Yet in such cases the other man is tolerated in one's society only till the end of his or her utility as a source of business benefit. Generally, there is a factor of deception in these relations.

Younger persons also need to use the term Elder Brother or Elder Sister to the elder persons. Once such a hierarchical relation is established, there are two choices for the elder or senior person in the relation. Either he can start using the lowest indicant terms to the junior individual — which is more intimate but at the same time more demeaning — or he can use the secondary level of indicants, which is more formal. In a way, the society understands the choice utilised in a number of ways.

One, if he uses the lowest indicant words, he can be understood as more mentally strong, more commanding, and more effective; for in this relationship he has achieved a certain level of subjugating the other individual. Or he may also be understood as lacking in civil manners, less refined, and more crude.

In fact, an undercurrent of understanding in the vernacular is that if one is polite, refined, and cultured, one is less effective, less socially strong, and lacking in managerial qualities. The cultured behaviour is an effeminate quality. However, do not understand that females are any less crude.

In husband-wife relations also, the relationship exists with a vector quality. That is, there is a factor of direction. From the husband's direction, the words to the wife are all of the lower indicant, intimate form. From the wife towards the husband, it is all terms of deep respect and reverence. In south Indian languages, the husband's name is suffixed with terms of Elder Brother, like Chettan, Annan, etc.

Before the coming of the English, even though many persons of varying races, nationalities, and culture did come to the geographical area we now identify as Pakistan, India, and Bangladesh and did rule varying geographical areas here, none did bring in such a profound change as the English.

What they brought in was not just the railways, the postal system, the tarred roads, the rule of law, the security on the long travel routes<sup>44</sup>, modern standards in

---

<sup>44</sup>Security on the long travel routes: There was no security for travellers in pre-English South

**Go to CONTENTS [Click here](#)**

dressings, modern education, liberalisation of women, the civil administrative system, equality before the law, the concept of democracy, the opening of recruitment to public services to the common citizen, abolition of Sati<sup>45</sup>, the ignoring of the power of the caste system, etc.; but also another fantastic thing that the Indian could never conceptualise or visualise in their wildest of daydreaming.

And that was English. For the first time in known history, the common citizen was given a communication software whereby he could contemplate on the highest and the lowest individual in the nation with the same level of freedom and sense of dignity. This was a social software program that was in complete contrast and the very antithesis of all understanding the society had for a long, long time.

This must have caused a lot of genuine misery and grievance for a lot of persons, including the English. The cumulative effect of this new software was and is very complicated. It would require a lot of time and space to delve on the various finer effects of this momentous eventuality.

NOTE added on the 22<sup>nd</sup> of May 2016: Read my book: *What is different about pristine-ENGLISH?*

In a stagnant social order where people did not move much from their home base, the society was fixed by the language in a rigid hierarchy. The higher castes and other people of dignity could and should address and refer to all persons in the lower hierarchy with the words of the lower indicants.

There was no problem. The problem arises only when an upstart who could not bear the stifling regimentation and wanted to use his intellect to the best of his abilities — and also above his social standing — was born. But then rarely could he do anything about it.

For everyone around him, including those above his social level, those on his social level, and those below him, would place him in such a narrow social space — and that too dictated by the limited space allowed by the language — that he would not be able to manoeuvre himself out.

Even the children of the higher castes could address everyone below them in social standing by the lower indicants. But with the coming of the English and their hasty return before fully deleting the original language program has left India with a lot of mutually antagonistic social software programs.

An example: The lowest indicant word for You in Malayalam is Nee. It was the word used by the higher castes to the lower-caste persons of all age. Generally, in these so-called liberal days, most persons do not like to be addressed by this term by strangers, even though it is the common word used when a level of intimacy or subordination is established.

It is generally used for persons of the servant class. At the same time, it is also the common word used for communicating with children. This word has a social force of suppressing the individual socially. Once this word is used in communication in the sense of subjugation, then that person would feel the subjugation socially with all others sensing his subordinated social and communication level. This word naturally comes with a package of other words of the same indicant level.

The most immediate effect on the person's personality would be that he is mentally subordinated in a manner not understandable and conceivable in English. It is a sort of impotency of mental capability which diminishes one's major social mobility (other than from a distinctly lower level). This man then unconsciously starts to program his mind to achieve his ends from a pose of obsequious servility.

---

Asia. For one thing there was the Kali-worshipping clan known as the thuggees. They practised the art of deception and treachery by using a very effective form of charming interaction. Another problem was the innumerable minute feudal lords and their henchmen who lined the horizon. The unwary traveller and trader are absolutely their prey. In modern India more or less a very similar group is now in existence. They are called the sales tax department. They wait with their vehicles and pounce on unwary traders coming with goods and then the only way to escape them is to part with whatever money they want; for they come armed with a book called the Sales Tax Rules which the political executives have designed for their use as an offensive weapon. Here it may be remembered that during the English times there was no sales tax, till the last few years. Now it is on everything with a lot of powers given to cheap men who don such titles as sales tax intelligence officer etc. These people are now fabulously rich like the ancient thuggee lords of the pre-English times. When one experiences the attack of these guys on the road, one may very well imagine why the English wanted a standing army in India to protect their goods. For actually Indians really need private armies to protect them from these crooks. And it may be understood that the so-called Indian scholarly experts on these things would not have any understanding on what I have just said about these crooks.

45Sati is a chiefly historical Hindu (Brahmin) practice in which a widow burns alive on her deceased husband's funeral pyre, either voluntarily or (mostly) by coercion. This religious ritual was most prevalent in Northern and Central South Asia, specifically the Gangetic Valley, Punjab, and Rajasthan, and the Bengal region. It was there in the southern parts also, it seems. But not so prevalent as in the north.



**Go to CONTENTS [Click here](#)**

The word honour as understood in English has very little meaning and sense to this man. His whole sense of honour is related to rising up to the higher indicant level. Everyone who is on the higher indicant level is an honourable man, and everyone of his own indicant level or below are plainly dishonourable men, whatever their other qualities of intellect or refinement may be.

#### Effects on the Young

At another level, this is seen in the behaviour of youngsters. In feudal Indian languages, youngsters are inferior. The problem is that there are so many kinds of inferiors in India. Some are based on caste, some on the basis of their type of jobs, some on the basis of their type of business, some on the basis of their associations and companions, some on the basis of their intellectual level, some on the basis of their physical strength, some on the basis of the strength of their voice, some on the basis of their age, etc.

Once a reputation of inferiority is socially established, then the various kinds of lower indicant verbal use come and assault them. However, in this regard there may be not much difference in the psychological effect it imparts. For the same effect that a servant has to bear will be felt by one who is inferior in age. And it hurts mentally.

So to assure that they are not treated as such, the youngsters desperately resort to various techniques. An air of pretended seriousness, sometimes rudeness, an air of affected intellectualism, snarling voice, etc., is some of the *modus operandi* used. But then these are also the techniques the vast sections of the populace also utilise for similar ends.

For a youngster, a youthful look may not be a good thing in this regard. So an effort is made to exhibit a grown-up face by either putting on a serious or stony face or to grow a moustache and/or a beard. As such, one may see a lot of persons resorting to growing moustaches and beards. The anticipated end-result is more respect from the society.

Policemen also generally display hideous moustaches. (Actually, this has more to do with the parental and slave-master attitude of the police.) A cherubic or baby-smooth face would be a severe disadvantage in a feudal-language environment.

So generally, the feudal languages insist that our behaviour should be crude and our looks rough to be seen as mature and macho to achieve respect with words. But here again, I must emphasise that this is so because of the general heterogeneous nature of the society.

#### Stunting of Physical Features

The long-term effects of this mental software program are wide and varied with wide ramifications. One of the major long-term effects is an eventual stunting of the physical features. The facial features also change to adjust to the mental software program. Facial expression also changes to suit the same.

In fact, this difference is very much discernible if two Indian children — one brought up in an English atmosphere and the other in an Indian-language atmosphere — are observed with intelligent diligence.

And again, among the children who have been brought up in an Indian-language atmosphere, those children who have borne more sting of the feudal language, like those children coming from the lower social strata or from very restrictive and stifling family or living atmosphere, would exhibit more effect of this language.

Each indicant word makes a definite effect on the mind, features, and muscles that control emotion and facial expression. For example, the lowest indicant word for You in Malayalam — Nee — would give a very severe negative effect, and the highest indicant word would give an entirely different effect on the mind. It is the long-term cumulative effect of this infliction that causes the adjusting of facial features and even physical growth in individuals living in a feudal-language environment.

Again, a few more aspects of this effect must be made clear. One is that Hindi and other related languages do not have as much sting as the South Indian languages. Actually, persons from South India, once they live in the north and become conversant in Hindi, find it easier to communicate with others of their own language in Hindi, as there are less prohibitive communication codes in Hindi. This is especially so when persons from Malayalam background go to the north.

Now coming back to the word Nee (You — lowest indicant). Many Malayalee individuals who are in senior social positions do not like their children to be addressed as Nee by the servant class. (For the factor of who and of what level is using the lower indicant words also has a great bearing on the mental and social effect that comes about.)

At the same time, some of the individuals in the servant class do find it awkward to address the children of their masters with the lowest indicant Nee. These persons instead take recourse to such words as Kunje, Mone, etc., which literally mean child, whenever they have to use the word You.

Each word of higher or lower indicant level has a personality of its own which is very infectious. This is an infection which is very visible socially. Once a person is infected by the negative indicants, others of the senior indicant level maintain a very conscious — and at the same time very imperceptible — arrangement to see that he or she is kept in his or her own social position. The idea I am trying to convey here is a bit complicated. It may be understood without much of my

**Go to CONTENTS [Click here](#)**

immediate efforts in due course as this theme blossoms out in the coming pages.

Many times, when one is using Malayalam after being very good in English, one feels that Malayalam is not a language for communication but rather a language for restricting communication. The same goes for most feudal languages. As such, one may with some level of justification say that these are communication software programs embedded with viruses.

These viruses do get activated at certain points in time when the program reaches a certain pre-programmed level of communication with a predefined level of group of persons.

Malayalam is a language that has come under very strange compulsions whereby the whole society functions in a slightly crazy manner, even though it would be too presumptuous to say that the individuals involved are in any way crazy. It is actually a matter of sane persons making the best of a very bad bargain.

Individuals with sound intellect function and perform by allowing their physique to be twisted by the sick social communication program codes into grotesque postures to attune themselves to the requirements of the software program.



[Go to CONTENTS Click here](#)

## Chapter 4

### The Officialdom

Since ancient times, the officialdom has always occupied the higher indicant levels. They had to receive all the words of respect directed towards them. All the lower indicant, contemptuous, rude, disdainful words were directed towards the common citizenry. The citizens could never unite against this. Because they themselves were mutually competing for the small space at the heights of the higher indicants.

This they could achieve only by colluding with the officialdom, whose proximity itself would lend halo and glow to their personality in sharp contrast to that of their fellow men, who would be darkened by the shadow of the lower indicants. The more the officialdom was able to display their omnipotence, and the more rude and overbearing they became, the more respect they would get. For the concept of respect here is entirely different from the English meaning of the word.

In South Kerala<sup>46</sup> — that is, in the southern part of the State where Malayalam is the native language — there is an adage that goes something like this: *To achieve one's aim, one should even prostrate in front of a donkey.*

This sentence more or less sums up the vernacular attitude to the route to achievement. In this place, if one goes to the government office and in a polite yet dignified manner requests some official signature on some certificate or some other similar thing, it would cause severe offence.

For an Englishman to understand why any offence is created in such a positive and ideal posture of approach would be difficult. Actually, what has gone wrong here is that dignified postures by the common person are not allowed by the language. They are allowed only to the higher-ups or senior government officials. An ordinary person displaying a dignified posture and communicating with a pose of dignified intelligence and arguing his case with a cultured poise would shock the officialdom from its very foundations. To such a person how can an official communicate without himself going down in the language hierarchy?

The persons who can most successfully display a posture of deep reverence to the official — even if that official's very posture is undignified and grotesque, and his cravings unbearable — end up achieving their ends. Naturally, people bend, bow, prostrate, cringe, crawl, and generally abase themselves to get their things done. The English way of dignified communication becomes a burden and a negative program in this software.

NOTE added on the 22<sup>nd</sup> of May 2016: Read my: British sailors in Indian Stinking Jails!

The problem is acute for a person with a posture of dignity. Suppose he is standing along with a number of his countrymen in front of an official. All would be standing in a posture of deep reverence and muted articulation. This man would stand in a pose of dignified politeness. But then he would be seen to be existing in sharp contrast to the general ambience of the place.

A sense of simmering animosity would develop against him in the mind of the officials. Also, his other countrymen would feel slighted by his presence and they would develop a certain feeling that he is presuming himself to be above others. Actually, what he would have displayed would only be to strike a pose of dignity of the common citizen. Yet they themselves would build up a level of anger against him. When everyone of them is standing in meek humbleness, suppose he takes it upon himself to sit in a chair in front of the official — the atmosphere would tingle with an electrical tension that can literally be felt.

People also admire persons who can don ambivalent postures at short notice: one of servitude and the other of deep dominance. That this man does have a deceptive side which is dubious does not bother them. They find that he is capable of climbing above the common lot by this questionable means as a proof of his personal capacity and ability. The other type of getting things done in a dignified manner is a sure negative posture in this language software.

To sum up on the bureaucracy: There is a severe gap of communication between the bureaucracy and the layman. The average layman attains an attitude of obsequiousness and servitude. This behaviour is accepted as the right attitude by the bureaucracy and the society at large.

The bureaucrat assumes a parental attitude and this behaviour is also accepted by the citizen as natural. Unless the relevant citizen is of some standing, arguing, debating, or disputing a point or opinion or attitude or decision of the bureaucrat by the layman is discerned by the official as impertinence and overstepping his limits. Any efforts on the part of the ordinary man to exhibit a mentality of equality is taken as an affront.

---

46South Kerala: The districts in Kerala that come south of Cochin. That is the erstwhile Cochin and Travancore kingdom areas. These kingdoms were not part of India. But the kings did request for the military protection from India. This was granted, for which an annual payment was given by the kingdoms. The requested protection was mainly for protection from internal enemies. A representative of the Government of India did live in the kingdom. He was generally known as the British resident. His moral duty was to see that the government officials did not mistreat the common people in the kingdom. However he had very little power to interfere.

[Go to CONTENTS Click here](#)

So the natural tendency of the bureaucracy is to be highly feudalistic and domineering. In spite of all endeavours to make the officials more responsive to the needs of the common man, there exists a singular communication gap between the officialdom and the citizenry. They maintain a mood of aloofness and display a sense of power instead of any attitude of being a part of the citizenry. They cannot bear the common citizens.

To put it in other words, they cannot bear the common Indian. But then who can bear the Indians who cringe and bow instead of being politely assertive?

The citizen, instead of being able to sit and talk with a bureaucrat with an atmosphere of equality and dignity, has found another means to assert his individuality without hurting the individual official. He has learnt to react. He will react but will not go to any official and talk it out before reacting.

Let me put this idea in the Kerala context: The crazy levels to which Malayalam has sunk in recent years has brought about certain highly preposterous situations in the language. Earlier, the middle level indicant for You — that is *Ningal* — was used to all other than to socially inferiors. This included government officials also.

Now, with the coming of certain strange combinations, this word is highly objectionable when used to the officialdom by an ordinary citizen. What has taken its place is a new word *Saar*, which is actually a combination of You, He, She, Him, Her, etc., all in the very superlative best, and presumably of Sir. Yet the official will dare address any citizen with the term *Ningal* or even *Nee* (the lowest indicant).

NOTE added on the 22<sup>nd</sup> of May 2016: Actually, the more egalitarian way of addressing an official is from the Malabari language (erstwhile language of English-ruled Malabar). Malayalam was always quite rude to the common folk when used by the govt folks. Read: *Native Life in Travancore* by REV. Samuel Mateer.

Only the person who is very sure of his own stature will nowadays address the official with a *Ningal*. In this highly preposterous and stifling atmosphere, the smart alecks have found a way to impress their fellow men of their courage.

This man who would not dare to sit in front of any official of whatever level and address him with a *Ningal* would gather a crowd of his own political party men and go in a procession and shout slogans at the highest possible volume in front of the concerned official. He may even dare to use abusive words also if he is in a furious mood — Son of a Bitch, &c.

Another offshoot of this is that bureaucratic jobs are highly liked and sought. There is severe competition for government jobs (and the competition among the youngsters, especially from the middle class, for entry into professional colleges like engineering and medical is killing. They choose their career not on the basis of aptitude and suitability but on the prestige it gives themselves and their family).

Even though the Preamble of the Constitution of India declares that all citizens are equal before the law, in practice nobody believes it. Everybody knows that when there is a competition of interests between a government official and an ordinary individual, even though there is no written code against the common man, he would find it difficult to argue against the government official purely because the language would want him to admit his lower status to the public servant.

In fact, it was the English who brought in the concept of public servant<sup>47</sup>. For in India this concept can never be developed. In the Indian languages, the government official is nobody's servant. In fact, he is the public master.

Ashoka. As an allusion to this theme, may I digress to ancient history of the South Asian peninsular region? Who has not heard of Ashoka the Great? He was the most famous of the Mauryan kings of ancient times.

After fighting a terrible battle on the battlefields of Kalinga, he went into deep remorse. He sought solace in Buddhism. He became a sovereign bent on propagating the ideals of Buddhism. He went on pilgrimages. He posted government officials to see that people practised ethical life. According to his own writings on rock walls and pillars, his government did many things for the people.

Modern historians have swallowed his bait. It is like reading the government version of Indian history after some 2000 years and finding out that the people of India lived more luxuriously than say the people of England or that of America. For everything in India is available free for the citizens of India. There are free hospitals, free medicines, government buses, government schools.

In fact, government officials to look after every aspect of life. Yet this is a very erroneous understanding of reality.

Unless one can get an understanding about the language in which the people lived, these understandings do not mean much. For in India which citizen would like to go to a government-run institution where they would be treated like dirt? And if it was not so, how can there be so many private institutions like private hospitals, private schools, etc., existing and running in perfect profit?

One can only imagine with horror the

---

<sup>47</sup>Public servant: The English brought in the concept of a government employee being a public servant and hence accountable to the public. Earlier there was no such concept even in theory.



**Go to CONTENTS [Click here](#)**

condition of the people when the King, instead of putting a leash on the tyranny of the officialdom, leaves the nation in their hands and spends his time on spiritual and philosophical debates and pilgrimages. In fact, there is enough evidence to show that the people did suffer.

At that time, the officials used to visit each village periodically. Then the villagers had to take up the complete expenses of the officials and see to their complete comforts.

It was a terrible imposition on the villagers. This practice could have existed as a sort of affliction for them. It could have been more so on account of the feudalism in the language, as they couldn't question any demand made by the officialdom. Knowing India, I can say demands can be anything — right from hard-earned wealth to women in the house. Once the language establishes the hierarchy, the persons on the higher indicants can talk anything, and nothing they say would go beyond the realm of propriety.

I remember hearing of one small-time feudal lord in the erstwhile forest-filled district of Wynad in Kerala. When he is going for his hunting in a particular direction, his henchman would come to one house in the vicinity and inform them that he would be eating there.

When he is in the house only the woman of the house should be present inside the house. The family has to acquiesce, and there was no other law in that area other than this man's desire.

To conclude this digression, may I give one more information? When the people of Peshawar (northwest frontier area of the South Asian peninsular region bordering current-day Afghanistan) revolted against the tyranny of the officials, they were suppressed mercilessly by the military. That is the untold part of Ashoka history.

Now back to our main theme: One effect of the officialdom existing in the higher indicant level is that no man with a straight back would like to interact with them unless the circumstances are so extreme.

There is a small accident on the road. Only the person who would enjoy obsequiousness would take effort to call the Police or some other official. Even then, the officials concerned would put on an artificial tone of superior aloofness and would impress on the person who called of their superior position in each and every word.

But suppose someone of dignified mentality does call the Police and talk in a matter-of-fact manner, emphasising the exigency of the situation instead of harping on words of formal respect. The whole communication would be received with shock and anger by the police officials — especially if he was someone with no appendage of an official status.

Actually, this incites a desire for aloofness from the officialdom in the intelligent citizens.

[Go to CONTENTS Click here](#)

## Chapter 5

### The Police

Talking of the police itself, the feudal language has made it a cesspool of feudal mismanagement. The Indian police system consists of three levels. One, the so-called officer<sup>48</sup> level, known as the IPS, the second level of junior executive level officials, and the third level of sepoy<sup>49</sup> (Indian constables) and their immediate seniors. The sepoys are also called constables, but they can never be equated to the constables in an English-speaking country. Their level is, as per the conventions of the department, that of a servant class of the officers.

Yet they are the musclemen in the department, carrying out the bidding of the officers. In Kerala, the senior officer can address his junior with a secondary level of indicant or even the lowest level. However, the junior can only use the term Saar for all equivalents of You, He/She, Him/Her when used towards the senior.

This buffoonery goes down to the sepoy level, wherein he can be kept at the lowest indicant level by the huge pyramid of seniors. In many cases, this level may come in direct conflict with the social level of the sepoy, where he may enjoy at times a more superior social stature considering his government job and also his power as a policeman.

Actually, the whole theme is not easy to relate. In the whole pyramid of the department, another hierarchy may also be working in direct conflict with that of the official hierarchy. That is the hierarchy imposed by age. In this same feudal language, age is also a very significant factor that influences the indicants. Juniors in age are supposed to use the higher indicant towards the seniors in age. Also, they have to address them by adding certain suffixes like Elder Brother (chettan), Elder Sister (chechi), etc., to the senior person's name.

There will be many occasions where the two hierarchies come into conflict with each other. Actually, only the official hierarchy will or should prevail. However, in many cases the other one will cause a feeling of unease — more so when a senior officer with much junior age has to mingle with the local society where he has to interact with the other members of a junior's household. The relations are not as easy as in an English setting.

Nothing untoward would happen. However, the persons concerned would move and communicate within the parameters of certain intangible limitations. The passage of ideas and information is very different to what would happen if the language was English.

Now the person a citizen has to interact with in the police station is the sepoy — the very person kept at the lowest level of indicant by the whole hierarchy of the department. He is in desperate need to find a section of persons over whom he can dominate. Otherwise, he cannot survive the mental subjugation.

As far as possible, if he finds a citizen to be without any financial or social clout, he will use only the lowest indicant to him. Persons with some level of dignity in their attributes will not be able to bear it. To put it lucidly, a contact with a policeman in a police station can cause deep mental scars in persons who exist without the appendages of financial and social clout but with a level of dignified disposition.

But then who can be on good acquaintance with the policemen? Only those who find entertainment and profit from obsequious attitudes and can bear the mental subjugation. The tragedy is that the government functions in close association with such elements. What can one expect of such a level of government?

### Police Behaviour and Techniques of Investigation

One cannot compare the Indian police with the English bobby. The former is as different from the latter as an unwashed swine is from a swan. However, it cannot be different, for the police also function in the same feudal language. Inside the department itself, the personnel exist on various levels of indicant words. So for each level, the lower level is that of a level of servants. The lowest in the hierarchy is the constable, who is of the rank of a sepoy (*shipai*), which may roughly be translated as peon. Yet the brutal power of organised, uniformed, crude personnel is an overwhelming one. The only argument by which one may justify their existence is by showing the general lawlessness that would break out in their absence.

In all criminal investigations, the police force cannot function as one can conceive in an English country. They cannot come and sit together and interact in a free manner to go in for detailed scientific study of crime and take persevering steps to pursue the criminal.

For the whole team functions as a team of master and servants. These servants have the brutal strength to inflict both lower

---

48Officer: I can't use the word officer here as it is very difficult to find persons who fit into the definition of an officer in any Indian government office. The concept that an officer is also a gentleman and that this combination goes together is unknown here.

49Sepoys: Ordinary policemen and soldiers also called shipai in Hindi. They are kept at a very low servant-class level inside their department and yet they are given the full freedom to mentally and physically assault any Indian citizen. Generally, with many exceptions, they are very crude persons with negligible understanding of any of the niceties of the dignity and rights guaranteed to the citizens by the constitution. However, the citizens of India are also mostly from the same kind of feudal language environment.



[Go to CONTENTS Click here](#)

indicant words and also physical force on the citizens. An inquiring question by a policeman could be a source of great mental agony for a dignified person.

With such a crude team out to investigate, most of the time the only scientific technique the police officials would use would be to catch up a lot of persons on whom some level of doubt can be imposed and give a sound beating. Many senior officials gloat that it is a very sound and scientific method, for the results are there. Other more dignified methods cannot be practised by this crude group.

When the police address a man with the lowest indicant word of You (in Malayalam *Nee*, in Hindi *Thu*), then words like “You, son of a whore” and such other expletives come out very easily. Once that level is established, the common man turns very inferior, and like a dog he can be beaten.

Actually, if uniformed men arrest any man whom they can treat with disdain, then it is 100 percent sure that he will be beaten like a dog. In cases where his death won't be a legal problem, he will be thrashed to death if they are in a mood for killing.

When there is a military coup and through negotiations the leader of the siege surrenders; or if a man is charged with a crime and he tries to hold out from the police and then surrenders peacefully, he will be beaten to a pulp without any provocation once the indicant word about him goes down.

One may remember the scene of the military coup in Bangladesh many years ago. The military commander tried to take over power in Bangladesh. In the papers came the photo of his being thrashed by the common low-level soldiers after he had successfully negotiated surrender. In other words, when negotiating with feudal-language persons, one cannot expect any level of decency once one surrenders to them. The surrendered man's indicant level is equivalent to that of measly servants. In these languages, a menial servant who does some delinquency will be treated with shocking harshness. Likewise the surrendered man.

Examples abound in history: Remember that Napoleon did not surrender to any of his Continental European enemies after his disaster at Waterloo<sup>50</sup>. He came to an English ship and surrendered to Admiral Maitland of the Bellerophon.

He entrusted himself “of his own will” — “not as a prisoner of war” but as a “private person”. To the Regent his appeal was: I come like Themistocles. (*I throw myself upon the hospitality of the English people*). I place myself under the protection of your laws. Many persons who doubtlessly admire Napoleon — for he definitely was a man with exceptional qualities — may blame England for imprisoning him.

Yet it may safely be understood that Napoleon surrendered to an English nation knowing that he would not be beaten to death by the common ruffians.

In fact, it is my belief that even Hitler would not have committed suicide if it was the English who were going to capture him. However, the possibility of capture by the Russian soldiers could be very, very unnerving. For then it would have been a surrender to beasts. For if the soldiers are in a feudal-language setting, then the surrendered leader is just a piece of shit to them.

Another illustration from history — and that too from the history of the South Asian peninsular region that now consists of Bangladesh, India, and Pakistan — is about Porus<sup>51</sup>, the king who fought valiantly against Alexander the Great<sup>52</sup>. When he surrendered and was brought in front of Alexander in shackles, he demanded that though defeated he should still be treated as a king (for his personal qualities and attributes are still of that level and not that of the servants). For naturally there is a terrible difference in the behaviour and attitudes of others around when the king is seen as a servant — very much more than anything that can be envisaged in English.

Fidel Castro: Once (many years ago) I did read an article by an American (US) lady journalist. She had gone to Cuba. She took the phone and dialled Fidel Castro's number. She was most amazed when Castro himself answered the phone. In her article, with this incident as a reference point, she compared her own country where to get the President directly on the phone would be not only next to impossible but also her endeavour would be sequentially blocked by an array of secretaries.

The American journalist is only having a shallow understanding of the social and essentially language software on which the country is running. In India also the

---

<sup>50</sup>Waterloo: The battle in which Napoleon was defeated once and for all. He was defeated by Horatio Nelson. He was from England.

<sup>51</sup>Porus: The king who ruled the region between the Jhelum and Chenab rivers at the time of the invasion of the Punjab by Alexander III the Great (327–326 BC). Alexander gave him back his kingdom and thereafter he ruled as a subordinate of Alexander. He was later assassinated by a political rival.

<sup>52</sup>Alexander the Great: Young king of Macedonia, son of King Philip II. Born at Pella, Macedonia, on the 13<sup>th</sup> of June 323 BC. He destroyed the Persian Empire and laid the foundations for the Hellenistic world of territorial kingdoms. He was taught by Aristotle who inspired him with an interest in philosophy, medicine and scientific investigation. His invading army reached areas now in Pakistan and some areas bordering new India.

[Go to CONTENTS Click here](#)

senior civil and police officials' direct numbers are available in the phone directory. However, which Indian other than those in significant social or official positions would dare call them directly? How many persons of rectitude would enjoy harping out highly obsequious terms of homage in front of others to another human being whom any intelligent person would perceive only as a public servant? The same goes for Cuba also. Even though the President's phone number is available, I doubt if any sane Cuban would dare to call on the President directly.

Women should not go near the Indian police. That is the sane understanding of the Indian government. Male police will definitely molest them. So women police personnel have been posted.

Well, does this make the lot of women safer and more dignified? When they get a woman in their trap, these women police are also mighty mean and undignified to the women. They use not only the words from the lowest indicant level but also more contemptible derivatives of those words and address them. And no person with understanding can find anything wrong in this. For in the vernacular it is not possible to use higher indicants to the trapped women. If the women police personnel do use it, it would seem strange to everybody around them.

It may also be noted that the women police personnel themselves are bearing the brunt of the feudal language from their own superiors, both male as well as female.

Lorry Drivers

When debating about the indicant words and their very hideous effects, I need to give one illustration.

For that, let me first give information about Kerala. Kerala is a state in the southern tip of India. It was formed in 1956 by joining together the erstwhile Travancore-Cochin<sup>53</sup> state with the Malabar<sup>54</sup> district of the erstwhile English-ruled India's Madras Presidency<sup>55</sup>. Travancore and Cochin were two different independent kingdoms during English rule in the South Asian peninsular region.

It means that they were under their respective native kings. These kings were independent even though they were under the protection of English India. That is, these places were not under the rule of the English.

On the other hand, Madras Presidency was a big state, a part of English India. It may be remembered here that the state was administered by a native-blood chief minister and other ministers along with an elected legislature since 1909. Though Madras was a Tamil-speaking state, the Malabar district was inhabited by people who spoke a language which can be called Malabari.

Thus for the whole ensuing period of English rule in the subcontinent, the Malayalee people of Travancore-Cochin areas had an entirely different experience from that of the Malabari people of Malabar. The Travancore-Cochin people did not experience any natural social change. They continued with the same feudal set-ups that had continued from time immemorial.

The lower castes continued to be severely restricted in their mental and social development. The general culture was that of sycophancy. The prevalent adage was: to achieve one's aims one should even be ready to prostrate before a donkey.

Read: *Travancore State Manual* written by V. Nagam Aiya

In Malabar, during English rule, a lot of social upheaval took place in a most silent manner. There was no need to resort to protest marches and demonstrations. A unique opportunity came out for the dissemination of English to everyone irrespective of caste. Here it must be admitted that this really affected only a minor fraction of the population. Yet it led to the distribution of public jobs to persons from varying castes, with the senior posts being occupied by persons who had quality English education.

Now let me digress onto the indicants. The Malayalam indicant word of polite interaction to mean You is Ningal. In Malabar (Malabari language), it continued to be used in that sense for a long time — actually till a few years back. Yet in Travancore-Cochin areas this word was found to be unfit as with the coming of independence a lot of lower-caste persons developed to hold higher posts.

Now the resultant tension and also the general feudal and foot-licking philosophy of social climbing made the word Ningal an abhorrent word in ordinary polite interaction with persons with even slight social advantage. The new word used in this guise was Saar. This

---

53Travancore-Cochin state: The Malayalam-speaking state that came into existence immediately after the new India was created in 1947. Before this event, these places had been ruled by their respective native kings.

54Malabar: The northern part of present-day Kerala. This place was the Malabar district of the Madras Presidency of the English-ruled India. At that time, Malabar was also colloquially known as British-Malabar. After 1947 till 1956 Malabar was a part of the erstwhile Madras state. With the formation of Kerala in 1956, Malabar was placed under the erstwhile Travancore location. Malabar had a language which was different from current-day Malayalam.

55Madras Presidency: One of the three presidencies of India. From 1919, democracy was introduced slowly in the presidencies. From 1935 onward, the presidencies had an elected provincial legislature and a council of ministers. The council of ministers were headed by a prime minister.



[Go to CONTENTS Click here](#)

word stood for Sir, You, He, She, Him, His, Her, Hers, etc.

Now the communication in Travancore area between a bureaucrat and an ordinary individual is like this:

Bureaucrat: What do you (Ningal) want?

Common Man: I came to see Saar (you).

Bureaucrat: I told you (Ningal) to come next week.

Common Man: The other Saar (him) sitting in that chair over there told me to come and meet Saar (you) today.

For a long time this communication buffoonery used to cause severe problems. Generally an ordinary person in Kerala is not much travelled even inside Kerala, which is a very small state. Most of the information and opinions of the people are what the vernacular newspapers imprint on the mind in a most consistent manner. As such, before the Malayalam films and TV networks disseminated this feudal intonation in the language, most Malabar people did not know about the problem the word Ningal had. Actually they were under the impression that it is a very respectful word and one which they gave sparingly to the most respected among them.

The effect of this problem was first experienced by the commercial vehicle drivers after the amalgamation of Malabar with Travancore-Cochin. Yet being regular drivers they were aware of the problem. When addressing the police officials — both lower as well as senior — they used to use the word Saar. But at times an odd lorry driver would come to Trivandrum from far North Kerala (Malabar) with say bananas to be delivered in Nagercoil area of Tamil Nadu.

The lower police official would stop the vehicle in some small-time road in Trivandrum. The usual incentive would be to squeeze some hard cash from the driver who usually would be only too happy to part with it in order to avoid any other happening that may take place in its absence.

The driver, being a driver, would in all arrogance be addressed by the policeman with a Nee, eda, etc., and other lowest indicant words like Avan, etc., would be used. And the poor driver with full reverence yet in complete ignorance of the sinking level of the word Ningal in the southern area would use it as the word You to the policeman. The poor driver would not even have time to contemplate on what went wrong.

For in a wink of an eye a sharp, sound, solid slap would have landed on his weary cheeks. If the policeman can get him to an isolated corner, then the driver had it. It would take the driver a long time to understand what went wrong.

I have seen this happen. Moreover, one of my acquaintances in a uniformed service had recounted to me how he went mad and was going to beat up a man from Malabar for a similar *faux pas*.

Just before he pounded the man's face to pulp, he was told by a colleague of the mistake in understanding a Malabari word in Malayalam. I recount this incident to emphasise the terrible hold indicant words have over every individual in this feudal society.

A Story: This is an actual story told by a person who retired as a senior police officer in Kerala. This happened about fifty years back. When he got into the IPS (Indian Police Service), which is the senior most cadre of the Indian police, he was pretty young. Later he went for some short training in England. One day he was sitting in a police station there as part of his training programme. One woman came in and complained that her cat was missing.

This man who also heard the complaint was so shocked and amused that he admits that he was ready to laugh. However his greater shock was when he saw that this lady was taken seriously. An official sat down with her and took down the minute details of the cat. She was asked to sit down.

A message was sent on the police wireless to the various beat constables in the relevant vicinity. After about half an hour there was a call from some beat constable that he had traced a cat fitting the description caught in some high structures.

Later the cat was rescued and the story had a happy ending. Yet the Indian police official was still in a state of daze. He tried to contemplate what would have happened if an Indian woman had come to a local police station in Kerala and gave a similar complaint.

Now before going further, I would like to take up the word serious. In the English police station the issue was taken seriously. Now in the Kerala police station also there would be seriousness. The police inspector (or more possibly the constables) would put on a very stern and stony seriousness and glare at the woman. He would be insulting and his words would be markedly derisive. Here I am imagining an ordinary Indian woman and not of the higher society, rich, or government employee female.

The word for serious in Malayalam is *Ghavravam*. It is a heavy word as most such words in Malayalam are. But the sense of this word is entirely different from the sense the English word gives. For example if one says "He is a serious man" it more or less signifies the level of seriousness of purpose the man has.

Yet in Malayalam if one says "He is a *Ghavravakkaran* (serious man)" the understanding one gets is that this man is not easy to approach, he would don a very pretended demeanour of stony facial expression, and he can easily get angry or can be rude if one tries to debate or argue with him.

**Go to CONTENTS [Click here](#)**

I have given the above story here to depict the difference in sense and understanding a Malayalam meaning of an English word can make — the difference in social understanding. Also the difference of the police in an English world and that in an Indian feudal setting.

Apart from this, I do not know whether the actualities of this story are true or whether this is how a police station in England would react if confronted by such a seemingly silly matter. Anyway no sane ordinary Indian would dare contemplate going to the police station in India for this thing. For that matter most would like to give a wide berth to them even if there is really something that requires their help as much as possible.



[Go to CONTENTS Click here](#)

## Chapter 6

### Efficiency

Nobody wants an efficient subordinate in India. Each level of social or professional position craves for a person who is of lesser calibre than them under them. The cumulative effect of this social psychology is that any organisation looks like an inverted pyramid in terms of the calibre of the persons working in it. But then the organisations function beautifully, as most organisations in India basically have the same design.

In this language environment, the lower man does exist in the lower indicant level. If this man were to display very elegant manners and intelligent ways of doing things by communicating efficiently to the others, it could cause severe distress in others. Actually, such persons are usually displayed as dim-witted buffoons in the mainstream cinema. For a lower-indicant man to sit and decently deal with a crisis would seem mighty funny to the onlooker. They would also sense a catastrophic upheaval happening in the society.

For the purpose of illustration, one may visualise a scene like this: The boss sends his lower staff to clear a parcel from the parcel office. When this deliveryman reaches the parcel office, he is impeded by a lot of obstacles — right from the need to communicate with the parcel office manager who is in his house. He immediately calls the manager, goes from one obstacle to another, clearing each one one by one in a most efficient manner.

When this deliveryman reaches his office, the boss may be relieved. Yet he would be a bit uneasy about the capacity of his junior-most, menial-level staff who displayed such efficient demeanour. He would be more at ease with a man who would make mistakes and can be tormented and disturbed.

Apart from this, this man's own immediate seniors would all be terribly disturbed by this person who is not keeping his intelligence and efficiency to his social and positional levels.

What would be welcome is a man who would find it most difficult to make independent decisions. And he should come a multitude of times or at least call a multitude of times and get sanction for his each and every move. Then his senior would be happy, for each call would confirm his own managerial worth. He would have enough opportunity to call him a stupid idiot and also tell his wife and his immediate associates how much of an idiot the subordinate is. Yet for all this, this subordinate would be valued.

At another level, the efficient deliveryman's antics would certainly create deep psychological problems in the parcel office social hierarchy.

We can put it like this: In places where there is strict regimentation and levels and positions are fixed, feudal language does not cause disruption. It would only cause a sort of tongue-tying of individuals.

However, in places where positions are not yet clearly fixed and a lot of persons of varying age factor, family background, financial soundness, calibre, and various other non-tangible characteristics come and have to function together, each would compete to establish a social hierarchical system that would suit him or her to advantage as per this language.

This would cause a highly disturbing social atmosphere. Even though after some time it may seem that things have stabilised, at crucial situations one would find that things go wrong due to seemingly simple mistakes. These small yet crippling mistakes and errors would not have happened had there been just one simple talk between the persons concerned.

However, this simple communication would not take place. For both the persons concerned would not like to concede to the social hierarchy the other is trying to communicate in and establish. There would be a recurring factor of irritation whenever such communication comes forth.

[Go to CONTENTS Click here](#)

## Chapter 7

### Women

Generally, Indian languages give secondary standards to women. However, this is not uniform. Though a definite generalisation is not possible, the South Indian languages are generally meaner to the women. However, this statement is only about the persons who come in the lower indicant bracket.

For the women who belong to the higher indicant level, this statement does not mean anything. For example, in Malayalam, the lower indicant words used for she are *Aval* — a derogatory word used in reference to women of low social standing. [In Malabari, the word is *Oal*].

Now who does the measurement? The other persons in the society. It can be a terrible power for the outsider to measure a person and pronounce a measurement of a person's social value in such a short and crisp manner. Nobody can restrain another person in this.

Once a woman is judged as of lower social value, the whole package of lower indicant words gets packed on her personality. The word *Ningal* (You) will metamorphose into *Nee* with shocking speed. The word for For Her turns from *Avarkku* to *Avalkku* spontaneously.

The only person who can rise above the tyranny of these words as a matter of right is the government employee. For the government employees have succeeded in establishing their right to the upper indicant words.

However, beyond the outer social factor, in husband-wife relations intimacy has a vector component. I mean there is a factor of direction in this relation. The wife is assigned the lower indicant words. The higher indicant words are reserved for the husband. Yet this reservation is only between them. The outer world may or may not acknowledge these levels.

In a typical Indian family where the whole structure is built up on the feudal hierarchy of the language, there are a lot of complicated strings of hierarchies — sometimes each of them mutually competing against each other.

**Husband-Wife Relationship:** First of all, let us consider the husband-wife relationship. It is not one based on friendship and equal partnership. For that would necessarily symbolise and also presuppose an equality in communication.

Generally in Indian languages the wife cannot address her husband by name while the opposite is possible. It is not just a mere matter of calling by name but that once a person is addressed by first name the natural tendency in Indian languages is to use the more intimate forms for the words You, He, etc.

When these are used with regard to one's husband it may signify disrespect and insult. The husband can use the lesser form of address and reference for the wife. However the wife should consistently use respectful terms for her husband.

The situation is comparable to the communication between an adult and a child or between that of a master and his servant. For the words used are the same. So in Indian languages the husband-wife communication is the same as an adult-child or master-servant relation. Hence the society generally confers a corresponding status to women in general.

Just like the master does not like his servant coming and interfering when he is conferring, men do not like women interfering when they are talking.

This is only a simple manner of putting it. The reality is a bit more complicated. Because the woman herself would be in senior and junior positions to so many others on the basis of age, financial position, career position, her husband's social and official position, etc.

All these come into play when the effective effect on the social understanding is to be reckoned. In fact it is by a very careful and successful manipulation of social opinion that can help one arrive and survive on the top. However survival is possible on the bottom also — but not a very enviable one.

**Social Mobility of Women:** Now we come to why the common women of India are so lacking in social mobility. The fact is that they do have a mobility which is consistent with the level that the language has given them. They can mix with others of their own level which may not always be on par with the social value of their husband's or of the family.

For in most cases they live in a subordinate world allowed by the language. However when it comes to moving in the world where their men are moving then they do feel the difference.

Generally one feels that the Indian male is more concerned with the fidelity of his wife than his counterpart in the English world. The self-contradiction of this understanding may be made clear here as an allusion.

It is believed by the average Indian that the women of the West are morally more loose while Indian women are more homely and loyal. However the understanding is also there that one cannot loosen the rein on the women in India. For if it is done she will surely go astray.

Yet the issue is a lot more complicated than just a factor of fidelity. The complications may be traced to the language.

The husband and wife exist as a sort of team with one a sort of captain and the other a subordinate. When this team has to interact together with other individuals then the same problems that the Indian languages cause when the servant and the master sit together with others will crop up. Maybe not in the same level but on



**Go to CONTENTS [Click here](#)**

similar lines.

Consider the following illustrative situations:

Situation A: The husband's friends and close associates come home regularly to interact with the family. The wife is close to the husband mentally and her relation to him is as of a close friend. She also interacts with the regular social gathering in the house. Naturally it is a very informal setting and the friends will definitely be using intimate forms of address to the husband. That is of the lowest indicant level which is also the term of least respect (i.e. disdain).

Yet that is what intimacy is! However the wife's behaviour will stick out as she consistently has to limit herself to the respectful level of communications. (That is not only to her husband but also to all others who are on the level of her husband in age or position or above him. To the lesser persons she may either use respectful formal terms or if she is impolite enough may use the least respectful terms. But then either of these choices would have entirely different social effects.) This atmosphere if it is a regular one becomes funny heavy and uncomfortable and definitely not the one one had in mind when a similar social situation in an English environment is imagined.

Situation B: If the wife is regularly conversing with outsiders initially the others may refer to the woman's husband in respectful terms which are naturally not conducive for fast communication. Later on the outsiders would switch on to the easier words of referring which naturally are devoid of respect.

This usually happens when she is dealing with a person who is superior compared to her husband or one who is in a position wherein he can use less respectful terms without demur. Moreover lower social level persons also once they become a bit close immediately shift to the lower indicant in a desperate attempt to raise their own social value. Naturally no husband would like his wife to condone such words on a regular basis.

However she may not be able to do anything about it other than to withdraw from such contacts. This is an action which has a cumulative effect of curbing her social contacts to persons who are also in the same subdued state. In all these discussions I must remind the reader that these arguments don't fully accommodate persons who are government employees.

Situation C: India is definitely divided into severe social strata. This has been the handiwork of the feudalism in the language. People are divided into classes which are very much different from the social classes in the English world. This is due to the presence of the feudal language elements and the differing indicant words in it. Earlier there were only castes in the South Asian subcontinent.

As of now classes are coming up which are basically the initiation of new castes. The class structure is based on the language indicants used about them what they use on other groups etc. Now coming to the issue of women: Consider a husband who moves in the higher social levels on account of his social standing or his educational background or official position or his intellectual level etc. His wife should naturally move only on a level of persons who are consistent with this level.

In many cases it is not possible for she would definitely be in a lower mental level on account of many factors. So if the neighbour or his wife who is below the husband in the social levels mixes with her and becomes friendly the terms of address and connected package of words may turn to the lower indicant levels.

Naturally it is the duty of the wife to mix intimately only with persons of his standing. However when the neighbour and his wife start using the lower indicant less respectful more intimate tone then it should disturb the wife. In which case she would immediately withdraw from the contact. But if she is not disturbed then the husband would be disturbed.

For it is not just a matter of a particular man and his wife using the terms. It is that once others of the same level hear it they would also use the same words which can cause the social death of the husband.

What I mean is that if the lower social or positional class neighbour and his wife address the wife by her name itself that itself would cause severe distress to the husband. Also the wife's age may be less. Naturally a man of her age may address her by name. However this can be insulting to the husband.

Remember there are no such usages that are equivalent to Mrs. in the Indian languages. Naturally the husband would like others to concede the superiority of the husband to the wife also usually. That can be achieved and assured only by careful mixing and meticulously planned social interaction.

Situation D: If an outsider like a shopkeeper or a government official (they naturally do it) a bus conductor etc. starts addressing a person's wife by her maiden name then the husband would naturally be disturbed. For this communication level either signifies an unwarranted intimacy or a disturbing dominance. This communication level is achieved by a combination of factors used in measuring a person.

That is, her age, her financial position, her other general attributes like superior or inferior personal qualities. The person who does the measurement may do it from his own mean levels wherein he conceives superiority in certain attributes which he perceives to be lacking in this woman.

It is all disturbing. However the people are in a sense attuned to it. Yet in spite of that once the addressing by name starts

**Go to CONTENTS [Click here](#)**

before long the rest of the package for You, She, Her, etc. will metamorphose into the lower indicant. Once this is achieved by the other person it is not easy to shrug off the dominance that comes along with the use of these words. No husband would condone it. He would find fault in her social manners. She would go into withdrawal or would rebel. Both without pleasing effects.

Situation E: When socially respected men see their wife sisters brothers sons daughters etc. on equal communication levels with persons of supposed lower levels like milk boys taxi drivers etc. in such a manner that there comes about a sort of equality in communication then they get mighty disturbed.

They can imagine the havoc in the indicant words that would take place not only between the persons involved in the communication but also in the minds of all persons who see or know about it.

Decent imperturbable men suddenly start behaving with a passion that they have never displayed before to check this social penetration. It depends on the quality of persons who surround him to understand the issue in the right manner. If the persons around him are sympathetic to the person who has done the social penetration then he is in a mighty fine jam.

For all sorts of snide remarks and shocking accusations will be publicised about him. He would soon achieve a reputation as a highly suspicious man or as a snob or as of a highly unpredictable character etc.

Yet if the persons around him were also of the same classes which dislike the intrusion of a socially inferior person into their circles he would be admired for his brave attitude. In the former case it might even add on to the fortunes of the wary eager bird-brained Indian psychologist or psychiatrist.

It must be mentioned that the effect mentioned here is very much dependent on certain words in the specific language. The effect may not be the same in all the Indian languages.

Situation F: Next is a very important theme. What I am going to tell is something that remains as a real undercurrent in family relations and which has the power to curtail the wish of the husband to take his wife everywhere with him and also to allow her to move in circles where he is known in his professional capacity.

Husbands are assigned respect by the wife and placed on a pedestal. However the reality in the outside world would be starkly different. For he may not get the same level of respect that his wife assigns him from the outside world. Here he is subject to measurements made on his worth on various aspects.

And thus in his professional world he is assigned a position which in a majority of the cases would be inconsistent with the respect and exalted position his wife places him in.

He would not like his wife to see the evident character transformation he has to regularly perform nor the humiliation he has to bear. So he would allow access to his wife only to places where he gets an equal level of respect.

To put it more forcefully it means he has to actively discourage his wife from interacting in areas where he is regularly moving. This factor also reduces the wife's ambit of interaction and movement.

In actuality these are all very painful daily realities which persons from the higher and lower middle class have to endure in their desperate attempt to stay in the middle class stratum. In a direct corollary to this it might be added that persons who live in the very lower stratum are not hindered by this.

For they are not used to respect from anywhere in any word or usage. Hence any obsession or phobia associated with respect fail to affect them at this level in a severe manner.

What has been described here in great length and in basic terms are not small things but social realities based on very specific language codes or words usage or sentences that keep women in splendid isolation inside the confines of the house.

It must also be clarified that these ideas are just generalisations and the specific realities differ according to the wordings and usage in different languages and also in differing dialects. Malayalam gives more breathing space for the women than does the Malabari language of Malabar. This is very much reflected in the social realities.

However it would be a mistake to believe that the language makes the women vulnerable only. For wherever they get the upper hand they also take advantage of the language codes and use it savagely to suppress those under them. (They have no other choice).

As elder sisters-in-law as mothers-in-law as petty officials such as village officers in small-time places as receptionists in small business organisations where they double as the boss's word over the other employees and many other situations they take the advantage. So it is not that one type of persons or gender is better or better off than the other. Feudal language makes a person either a tyrant or an acquiescent. These are not natural or innate personality traits.

Arranged Marriages in India<sup>56</sup>

<sup>56</sup>Arranged marriages: In India only in very rare cases do men and women marry as per their own wish. Actually there is a component of safety in this. For the society is shackled in various social positions as encoded in the local feudal languages. And if anyone makes the mistake of marrying from a wrong social class, then it would be a story of tragedy and



**Go to CONTENTS [Click here](#)**

Now let us discuss the widely practised system of arranged marriages in India. This system is considered by the modern developed world to be something that is connected to the individual family's indoctrination. Actually it is not so. It is something that is intimately related to the requirements of social hierarchy established by language.

For once a person is married to another person then he or she becomes a part of a complex social hierarchy. Everyone in both the partner's family and acquaintance are connected by a web of connections in which each person's hierarchy should be correctly declared. So when two persons are going to be married then it should be made sure that the new set of relationship is going to be in agreement with the already existing pattern of relationships in both the families.

For when two persons get married it is not just them who are getting related. The groom's younger brother elder brother his younger sister his elder sister his uncles his aunts his cousins etc. are getting into a web of hierarchy of relationships with those of the bride's. Since the language would tend to fix each new relationship into a particular position the actual social level emanating from their education job earnings intellect etc. should be of levels consistent with the new rearrangement.

Otherwise each time his brother meets her brother or sister or his uncle meets her uncle or aunt they would have difficulty in communicating with mental ease just because they have been forced into relationships through someone else's deed. Actually because of this hierarchy in the language most of the time people don't interact with intimacy with other people who are not of their level.

However in a family-relationship they are forced to extend intimacy even though they dislike the idea. Even sitting together in an informal family set-up could give rise to severe communication problems if non-matching matrimonial relations take place.

Moreover to whosoever the husband shows reverence the bride should also show the same deference. This reverence the husband shows is not based on any feeling of appreciation of the other man's intellect or some other admirable capacity but more due to his own station in society.

So also the bride should be of that level so that she can also show the same level of reverence to that man without hurting her pride. [Please bear in mind that in feudal languages giving respect to another person is a self-deprecating action].

For it must be understood that in this language situation showing respect to somebody is not to be returned or reciprocated with the English level of understanding. Rather the language in return would be more of a belittling type. So marriages in India are not just an individual concern but also one in which the whole society in general and the whole families concerned in particular take deep controlling interest.

Moreover when a person who occupies a respectful position in society or is someone who is outside to the social system and is superior to the system is marrying a girl he would like to make sure that his bride's brothers or brothers-in-law are of decent (in the context of social hierarchy) standing.

Otherwise he himself would be referred to in other circles as the brother-in-law of the other person in deprecatory forms of the words He. Later on in the company of such persons he would find it difficult to get himself be addressed in the right respectful terms. For everyone in this society is preoccupied with measuring another with the help of whatever brief information available and most of the time the least of the aspects would be taken into the most consideration.

It is not easy to make understood the situation here but to put it briefly a person's level is socially understood to be of his new relations in the area. In all social communication with regard to him even if he is not present would be with reference to that level.

All such actions as honouring of word keeping a promise doing a thing for him politeness to him in whose presence he should sit down etc. would be unconsciously regimented to be in sync with this level.

The whole procedure of prospecting for a bridegroom or a bride by the families is to establish that these things are in order. Like so many other things in India these ideas are not declared in so many words by anyone. However it remains as the central core of all thoughts in arranged marriages.

As such the prospecting that goes prior to all arranged marriages is aimed at seeing that the right match in terms of the culture established in the society by the language is found.

This theme brings us to the realm of dowry<sup>57</sup>. Dowry is the money or assets that are given to the bridegroom by the bride's parents when the marriage takes place. Here in the feudal-language set-up this system has more meanings than just monetary help to the new couple.

If the bridegroom is from a rich and feudal family then naturally he would have a lot of servants and dependants and also persons and families that extend

---

continuing woe for everybody concerned.

Varying levels of language code levels would

find it difficult to adjust to the varying verbal

heights and lowliness.

<sup>57</sup>Dowry: In India the bride's family is expected to give a handsome gift in the form of money, gold, property etc. to the groom at the time of marriage. A groom from a higher verbal code location is a prize that needs to be bought.

[Go to CONTENTS Click here](#)

reverence and respect to him.

The same respect and reverence shall be extended to the new bride only if they feel on their own measurement and judgement that she is of enough social and financial standing. This judging is also done by other members of the family who exist on various levels inside the family. So dowry is a social action connected with language also.

### Marriage of a Girl

When a girl is married into a house immediately this machinery of feudal positioning starts working. For a new force and a factor which will disturb the earlier arrangements and result in a new alignment of relations and feudal positioning have entered. For some days it is a tussle to establish who is on top. Words are appropriately assigned once it is established.

Here it is a real competition but it is absolutely non-tangible and with no external signs of a tussle usually. In reality most of the persons involved would be positioning themselves voluntarily. The new arrangement would depend on the cumulative effect of a lot of small factors. These include among others the girl's job the financial status of her house the gold she is in possession of the dowry she has brought her physical stature her mental toughness the husband's standing in the family his financial position his affinity to his wife etc.

The same factors of the others also would be affecting the end-result. Here it is not politeness that works but brute forcing of mental strength. In truth politeness is a negative attribute here. However all these things are done at a very imperceptible level and with the most deceitful charming manners.

### Independence in Women

Ordinary Indian women ladies or girls would not go out into the world alone. The ordinary English women may not find anything daunting or even special in doing so. They may go even on world travel alone. What protects them are the English language and the English identity.

It is possible that the reader may have not understood the significance of what I said above. He or she may identify that statement with some sort of "anglophilia" that has infected the author. That is not true.

When an Indian girl woman or lady goes out alone into the world many people both men and women would start making their acquaintance with her. The initial questions put to her would invariably strive to measure her. They would want to know what she is what is her family what is her financial background what is her education etc.

Suppose she says: I am a doctor. Well then she immediately goes into the higher indicant word group. If she mentions a family name with a formidable reputation then also she goes into the same group. If her education or job is anything of the higher type then the language gives her a protection that cannot be envisaged in English.

But suppose her answer is: I am in search of a job. My family is short of cash. My father is ill. I am from a good family but I don't want to live with them etc. she loses the protection that the language extends. She moves into the lower indicant group. Once she is fixed in that group she literally has no social protection other than from any real friend she has.

The real tragedy is that persons who exist on the lower indicant levels in society would use the lowest indicant words to this woman. The effect of this is to bring down the woman to a level which is much lower than that of those persons. To the woman who is in the lower indicant group if one is acquainted with her in a casual manner one can ask questions which one would never attempt with a woman kept on the pedestal.

In Malayalam there are certain words like: *Edi*, *Eda*, etc., which can be used with the lower indicant group package of words with stinging effect. [There are no equivalent words in English for such degrading words which basically can subordinate another person].

Actually this protection that is mentioned here is not for just women but for all citizens of India. If one goes into the police station with a halo of the higher indicant group then what one achieves there would be remarkable.

At the same time if one goes there with the lower indicant group address then also what one receives there would be remarkable but of a different quality — and quite terrifying.

Good family name relatives who are in good bureaucratic positions husband who is in a good government job or some other good social position good house financial clout political clout seniority in age etc. help a single woman in varying levels to go alone and meet the world in her own terms.

Ordinary family name relatives who are not in high-level jobs no significant financial capacity dependence on another individual lesser age etc. are things that weaken the armour of dignity on a woman's personality and make her most vulnerable. For the local feudal language is highly partial in lending a cloak of protection to everybody. This effect is also something one may not understand from the English world.

In this regard it may further be mentioned that in an English context one may say that a woman is of a specific bearing and stature. This may be a sort of basic character of that woman. However in an Indian woman one cannot make such a generalised and fixed understanding.

For the same woman can and must exhibit a different bearing and demeanour in accordance with the indicant words



**Go to CONTENTS [Click here](#)**

used about and towards her. For example in Malayalam if a woman were of decent social standing then others would use the higher indicant words towards and about her. However if in another social context she were to have a different and lower social-route address then lower indicant words would be used in her context.

Then her bearing automatically changes to bowing and obsequiousness. Otherwise people would find something mentally wrong with her.

To put it in more specific words her personality on being addressed with Ningal or Chechi or Sar or Madam and referred to as Avar Sar Madam etc. would be entirely different from the personality when she is addressed as Nee and referred to by Aval Oal Avalkku Oku etc. And it should be so. External words define her and also design her.

#### Intimacy Between Men and Women

Likewise whenever men and women talk and become informal friends the language can at many times assign superiority to the men. But then it must be admitted that many women do overturn the table and dominate. This is generally by two ways: one by making full use of the hierarchy in the language in the reverse order to full advantage.

Or by being in a position of superiority and then practising aloofness and a mood of superiority yet not allowing anybody to become informally intimate.

However much women try to claim equality wherever the language medium is feudalistic women are either subordinate or its exact opposite i.e. horribly dominating. Horrible because the dominated man has to live in a man's world where if it is seen that he is under the tutelage of a tyrannical woman then his is a case of pathos.

Those women who do live above the stranglehold of the feudal language risk the chance of being either despotic or recluses. They generally have persons from the lower social level as their secretaries who treat them with unrefined servitude.

If these women are persons who are in the public limelight for some reason and are important enough that others need to come to them then these secretaries become their confidants advisors and even managers.

In the feudal set-up where the outsiders would find it difficult to address or even to refer to her by her name with or without a Mrs. or Miss prefixed they would be forced to address her as Sar Madam Madamji etc. This halo of the lady would fall on the secretary also whereby he or she would also rise high in society as a sort of Saar Saab Maadam or MemSaab.

In India thus man-woman romantic partnership is not one of equality. Herein lies another feature of Indian society. Women cannot mix around much without losing face. For in every relation of some level of intimacy she is reduced to an inferior position. Hence Indian women when they do want to mix around freely with a man would like to be assured that he is a man of relative superior or at least equal standard. Women who do not follow this golden rule would suffer heavily for the breach.

This factor itself does stand as a deterrent to more interacting living standards. However there is another reality. With most of the women not really interacting with the society as an average man does their knowledge of social realities is very simplistic and more based on the written word and spoken themes — and not very deep. An average man is superior to them in many aspects of mobility exposure and social experience.

#### Men's Attitude to Women & Its Effect on Women

A woman who speaks English in India and moves with the higher English-speaking group would think that it is her ability that gives her the freedom that she possesses. Actually it is the attitude of the others around her that gives her the freedom. These others can be both men as well as women.

If the same woman is moving among a vernacular group and she is treated as a subordinate by them then all her claims of mental capacity would disappear. The very first letter of address You will restrain all the so-called freedom and her proclaimed personal capacity would vanish.

In its stead a highly vulnerable woman would remain. But then all women who live in the higher society consciously or subconsciously know this and make very careful social moves to see that one does not get subordinated to a vernacular crowd. Persons who unfortunately can't successfully do that become examples of pathos.

Actually as in the case of men women also require the right type of communication to function in society. In a social scene where crude lower indicant words are ruthlessly used women would find it very difficult to function as in an English setting. But then they resort to the easiest way of achieving a social equilibrium. They just seek and find someone over whom they can use the lower indicant words and thus be in a respectful social level in a particular social area.

So as a corollary to this psychological effect one may say that it is a bit of a nuisance to deal with the women who are existing on the lower side of the indicants. For these persons are desperately searching for some scapegoats. In their mean and mediocre measuring methodology if a person may not seem high enough they without qualms resort to the meanest indicant words to any new person they accost. This factor also adds up to the general hesitation of higher



[Go to CONTENTS Click here](#)

group persons to interact with the lower group persons.

#### Figure

Women in India and also generally in the orient tend to display a tendency to corpulence. This is generally seen after marriage and delivery or with middle age. The corpulence is of a type which is different from that of the English woman. This type of corpulence has a lot to do with the language structure. In the Indian languages one needs to look one's age. Otherwise the respect expected for that age would not be forthcoming.

Another thing worthy of comment here is the look of terrible deprivation or some sort of mental inferiority that is seen in the face of many women in India. I have seen this expression on the faces of many women who otherwise belong to the higher financial classes yet live in terribly stifled feudal situations. In these households each addressing to them is as if to a very unintelligent menial servant and the whole effect of this makes them turn into living nightmares.

I remember an incident in Bangalore<sup>58</sup> that happened many years ago. One lady of around 35 who lived in a very English setting there was addressed by a Malayalee girl of about 20 years as aunty (anti). The elder lady was very much disturbed by this and a scene erupted. She told the younger girl in very specific language to address her by her maiden name or with a Mrs. prefixed.

Now this was a clear departure from what the Malayalee girl had been taught. In her language program even if the other woman was only a few years older she should be addressed as Chechi Akka Anti or something to that effect. Addressing an elder woman by her name maiden or otherwise was a strikingly different social communication. By Malayalam standards a very despicable behaviour.

In Malayalam ladies take pains to achieve a classical matronly physical structure. The slow flowing bodily movement that comes along with respectable positions also helps in building up a corpulent body.

#### Love Marriages

Love marriages are not a good thing in many sections of the Indian society. The language system promotes arranged marriages. There are many aspects to it. Most of them need not be discussed here as the understandings of them are in the previous pages. Here I will deal on one minor aspect which may not have been said in so many words even though the understanding is there in the previous pages.

Each level of social class has a definite level of social freedom. This literally translates into the level of freedom of articulation level of freedom to mix casually and at a social equality and level of freedom to sit and talk etc.

When a girl marries a man she is under him. At the same time she is also under the same social level at which her husband exists. Whatever restrictions of communication and movement the husband suffers she too would have to suffer. The whole system of prospecting that goes in a sort of automatic manner in an arranged marriage is to see that the social level that the girl is going to be in is in accordance to or better than what she has been living till date.

Once the girl disregards this and goes and marries someone she fancies this protection that the prospecting process gives is not there and the chance of a mentally restricted living condition emerging comes up.

Yet there is another side to this also. The girl's family need not always seek for the ultimate happiness of a girl. For inside Indian families there are deep psychological competitions and social requirements for which the girl may be made a scapegoat. So a really intelligent girl when seeking for a marriage from beyond the realms of arranged marriages could even hit a jackpot if she is very much aware of what are the correct social factors that are in operation.

---

<sup>58</sup>Bangalore: Slightly English-speaking city in the southern state of Karnataka in India. It is the capital of this state. As of now, it is kind of IT and BPO centre in India.

[Go to CONTENTS Click here](#)

## Chapter 8

### Family System

When we consider the family systems of India, there are many undercurrents that are not obvious to the casual observer. In many cases, an understanding which is the very opposite of reality takes place. Without understanding the arduous effect of the feudal language system and its highly immobilising effect on human psyche, many persons have understood the Indian family as the embodiment of perfection. This understanding is erroneous on different counts.

First of all, most of the observations are made either on internationally mobile, English-speaking, highly rich families who really enjoy the positive sides of both worlds. In India they exist as a sort of super elite enjoying the feudal atmosphere to its best. In the English west they have an environment where they are not tied down to any social position.

It may also be understood that any Indian living in the English countries in ordinary social levels transforms into more or less very rich persons back in India. This is due to the terrible (doctored) battering the Indian currency<sup>59</sup> bears incessantly. Many Indians who live with no foreign earnings do not know that this is a battering many Indians with foreign earnings welcome with sheer unconcealed glee.

Another group which is visible is the families of Indian bureaucrats of varying levels and also that of the local rich people. Both are the recipients of the spoils of the feudal languages of India. Their enjoyment is in existing on the peak of tiny feudal social systems. The lives of the vast majority of Indians who bear the brunt of the feudalism are not so rosy.

Apart from the external social factors, inside each family there is a feudal positioning of persons. The security of each individual lies in seeing that no one breaks out of bounds. In many ways it is not possible to show off individuality without absolutely breaking free from the family bonds. For the indicant words for each level — like father and mother, aunty and uncle, son and daughter, nephews and nieces, elder brothers and elder sisters, younger brother and younger sister, and many other persons — are connected by strings of indicant words which show in each word who is senior and who is junior in each relation.

In a closed situation it is okay. However the whole family is also interacting with the outside world which would also be connected to each individual person according to varying measuring factors. The ideality of the whole situation is lost in the varying measurements given by varying persons to different individuals. Nobody likes to go down.

At times if one bears a grudge to someone one tries to bring down his respect among others. It is very easy. Just give a wrong measurement to another person about one individual. Immediately a different indicant word comes out and that individual's social level comes down. Along with it comes down his social mobility and capacity to sit and talk with many others. Also any attempt to argue his case is bogged down as impertinence and overstepping the limit.

The problem here is that each social level has a popularly acknowledged level of freedom of articulation. When the level is low this freedom also is low. Moreover a lessening in social level is a grave negative factor on all aspects of a man's attributes.

As I said there are many strings connecting each member of the family to another person in the family. Yet these are not just strings but actually lines of forces with very impelling powers of pulling pushing crushing coaxing coercing intimidating and also subduing.

If these lines which envelope a person can be made visible by any medium any person in a feudal-language social condition would be found to be in a maze of strings each of them contorting his personality in various manners. Some would also have forces emanating from him to subdue coax pull and push others.

Yet just like a file in MS Word when pasted in Adobe PageMaker in the text format loses all lines tables drawing etc. when a person from a feudal-language system is transferred to an English social area all these lines would vanish into thin air.

Indian families and especially joint families are thus places of exceeding social tension and not the ideal place that one is made to believe. In earlier times because of marked social status for each person and lack of geographical mobility and more or less tied-down situations for each person in the joint family this tension may not be very deep.

For there were no other options available on the horizon. However now each individual and his wife also has an identity and sources of income and levels in society that is not necessarily connected to and consistent with that acknowledged in the joint family. Inside the family the hierarchy may force each person to exist at a particular level which in most cases would not be liked by the individuals concerned.

This hierarchy is necessitated by the hierarchy in the language. So in actuality instead of what is generally proclaimed these joint families may have deep and

---

<sup>59</sup>Currency value: It is also a very telling illustration of the double standards of Indians. When they are working abroad, they want Indian currency to crash into the dustbin. Indian currency value devaluation is a deliberate doctoring done by the Government of India to create an artificial state of affluence in the nation. A few become extremely rich. Others atrophy in poverty.



**Go to CONTENTS [Click here](#)**

simmering discontent brewing inside. This can outwardly exhibit a cool kind of serenity which is again not seen in an English world. For in the English world when one is angry one can be angry.

The power a senior member of a family has on a junior is overwhelming and crippling — and at the same time not understandable from the English perspective. Let us suppose a young man of superior mental attributes meets another man of senior age.

This second man may have some distant relationship with the young man's family. When they meet for the first time in a neutral social situation both would be using the middle level indicants to each other — that is neither too respectful nor disrespectful; that is both would be at a social communicational equality.

Suddenly a phone call comes to the older man from another senior-aged person who is a family senior of the young man. Immediately all reference about the young man would go into the lower indicant between them on the phone — and that too in full hearing of the young man. Immediately the whole social context of the communication between the old man and the young man turns feudal and the young man goes into the lower indicant.

With this his whole personality has to change accordingly. The other man also changes perceptibly. For he would become more intrusive in his talk and comments. An automatic right to comment judge and even advise would be seen to surface.

All this the young man would have to accept. Otherwise there would be a social friction that would transform into real personal animosity. The young man has no defence against this assault other than to outright ask the other man to return to the original level of indicants.

That too would require a lot of mental strength. Its long-term result would be a lingering comment that he is very haughty and has a superiority complex that needs to be crushed at all costs.

Here the phone call that came suddenly would be a courier of a virus software code which suddenly infected the communication machinery.

Generally everyone accepts the hierarchy. For each individual person also does exist as a superior to some other level of persons in the family hierarchy.

#### Divorce

There is so much talk on the stability of Indian family life. Actually this is also a façade. There is stability — it's true. However this is not an achievement of positive forces. Actually negative attributes of the social system foster the stability. This stability does not naturally come from a supreme level of fidelity in comparison with what exists in the English countries.

One of the main obvious reasons is the lack of choice for the women to first choose a partner and then later on to measure him in relation to others. Along with this there are many other factors. However I need not go into all that as they are not of immediate connection to the subject matter here.

However there is a factor that does dissuade divorce. In Indian society every other man exists not as a free individual with equal social attributes. Each man exists at different social heights and levels. Even communication between them in a manner of equal dignity is not possible.

Once a man divorces his wife she may remarry someone else who would be existing at a sharply different social and indicant level. By marrying another man the wife not only brings herself to the level of her new husband but her earlier husband is also brought into this level. In each discussion about him and in all the legal battles and also in all social and family issues the earlier husband would be forced to deal with persons who are not of his own indicant levels.

As is the case of all such forced associations the experience would be highly distressing and of real terror.

Moreover the children would also be forced to undergo a traumatic metamorphosis of their social and indicant level. It may be understood that usually divorced women lose their appeal in a marriage market unless she comes with a glow and halo of some superior social attributes.

Along with all this is the fact that when one marries into any family the family's attributes rub on him and coat him either with positive indicant levels or with negative.

Moreover he exists as a part of a giant machinery in which he is having a special level and place wherein he is superior to so many persons and inferior to so many persons. In other words he is tied up and connected to many other persons and social institutions with a web of strings.

And as mentioned earlier in this feudal-language situation when he married he is connected not just to his wife but to a number of other persons also all of whom have a certain level of claim on him and his actions.

The same applies to the woman also.

And it goes without saying that divorcing is not merely an action of cutting ties with one's spouse but creating a lot of rearrangements in so many non-tangible social strings and forces. It is very difficult — possibly more because in India everything that requires dealing and discussing with different levels of people for achieving anything is very difficult.



[Go to CONTENTS Click here](#)

## Chapter 9

### Indian Bureaucracy (the Structural Issues)

The Indian bureaucracy is a boring, useless, contemptible, unwieldy structure with which no honourable man can really aim to be associated. The countless paper files, the useless studies and paperwork the clerks do with diligent incompetence, the dusty rooms, the unclean windows, and the suffocating internal feudalism can give creeps to a man who stands in an English-thinking world and sees.

Yet what I have said is not the Indian reality. Even though the jobs should be tediously boring, the persons who are inside the bureaucracy do not usually quit nor do they declare their dislike for the job. Actually these creeps enjoy the job.

Without going to the pecuniary benefits associated with government jobs, may I debate what makes an Indian government job very attractive? It is the pompous level of respect they get from the public and the disdain in words and usage they can dole out to the people of India.

To persons who don't belong to the higher indicant levels, their attitude is that of to a dog. And these lower indicant groups of people are immensely more in number compared to the higher indicant group. To put it briefly, the bureaucrat's attitude to the common Indian is as to a stray dog in India.

NOTE added on the 24<sup>th</sup> of May 2016: Read my: Fence eating the crops.

Since they have all administrative affairs under their siege and they can function as a cartel, they have installed themselves in the higher indicant group level.

The feudal language makes them holy — like it does to anyone in the higher indicant group. This gives them a cloak of unapproachability and a superior feeling. Suppose they block someone's file and there is a verbal argument; if the citizen retorts using the same words and usage used towards him, then it becomes mighty abusive words. The whole bureaucracy would mark him for destruction. Names of persons whose lives have been severely disturbed by just being assertive to the bureaucracy can easily be given.

So what happens as a matter of course is that bureaucratic jobs are highly liked and sought. As an acknowledged fact, bureaucracy is highly feudalistic and domineering (even if the bureaucrat is a peon in the government office).

This unapproachability and aloofness of the bureaucracy is mistakenly believed to be a colonial legacy. Actually it was a reality of the ancient Indian societies wherein the officialdom lived beautifully on the peasantry who was effectively blocked from retaliating by the language which again created division among themselves.

The common man could not communicate with the officialdom other than from a position of acute servitude. They could be compared to dumb animals as far as their ability to communicate the pains and difficulties to the higher-ups was taken into account.

One cannot be insensitive to anyone who talks on a level of equality. However to those who talk from a lower position we can easily blunt our sensibilities.

The citizens resort to a variety of wild acts to show their unexhibitable individuality. This creates a feeling that there is too much freedom in India than is good.

The actuality is that nobody dares to go to a higher-up — i.e. bureaucrat or any other socially dominant person — and talk to him at a level of equality. However the same person would on joining with others of his same level dare to behave and talk with marked impoliteness and affront to the same socially superior person he had dared not to at an individual level. (This is the hallmark of Indian social leadership).

The Sweetness of a Government Job in India

An Indian knows the sweetness of Indian government jobs. A person who consistently lives in an English environment may not understand this. For him government jobs in India may seem dull boring and unproductive. However from the Indian language mentality the colour of everything changes with a government job.

You become a superior; words of respect are directed towards you from the public; you can treat the public with disdain; you use less respectful words toward them; and you can communicate freely with your level and lesser level of personnel in the bureaucracy while the public would find it difficult to communicate with any level of bureaucracy.

Here it may be understood that government jobs are not considered as jobs but as positions in society with the language assigning titles of respect to the positions. And indeed to expect persons having such feudal positions to work is in itself a crime. For work is meant for the menial guys in feudal languages.

For the word for work and worker in many South Indian languages does have a lower indicant connotation. And indeed bear in mind that Indian government jobs are not in any sense a work but a social position like that of the erstwhile dewan<sup>60</sup>. In reality each and every official is a dewan in his office.

Each bureaucrat would derive much pleasure in building up more and more power to himself. Thus the general tendency of the bureaucracy as a whole would be to acquire more and more

---

60Dewan: The chief minister or prime minister of a king in the kingdoms neighbouring the original India. For instance, the prime minister of Travancore kingdom was known as Dewan.

[Go to CONTENTS Click here](#)

domain to itself by usurping the law-making powers and creating more and more complicated laws and rules — thus reducing the layman to a level of utter hopelessness.

### Indian Bureaucratic Culture

Now let us look at the culture inside the bureaucracy. Here the language usage becomes very definitive in the sense that there is no confusion of hierarchy and the common man is definitely assigned a lower cadre by the language. But here again I must make it clear that I mean to start my discourse from my experiences in Malayalam.

There is a slight difference in the historical experience of the southern and northern parts of my state. The northern part had direct English rule during the colonial period and the southern part was ruled by the local king though under English suzerainty.

The people of both these places had different experiences especially the lower-caste people though that is not the subject of discussion here.

During English rule and also for a few decades afterwards the bureaucracy in the northern area had not much superiority complex. People could more or less talk to them without much special problems of hierarchy other than that what was already in the society. This was very much evident in the Malabari language words they used for referring to and addressing a bureaucrat.

The word of You and He, etc., were very much what was used in ordinary polite speech. At the same time Malayalam as well as Malabari did have the problem of how to address a senior officer who was young in age. This was partially solved by calling that person by his designation.

The educated people of Malabar (North Kerala) because of their interaction with the English attitude of communication would have found it difficult to bend their head before every bureaucrat.

However in South Kerala the whole language (Malayalam) usage was in a different category. The culture was more or less that of pleasing the superior guy. The bureaucrat was not treated as another citizen. Ordinary terms of addressing or referring to them were dispensed with.

Every word connected with them like You, He, She all became Saar. Their names began to be suffixed with Saar so that a name Peter Abraham became Peter Abraham Saar. Now it must be understood that this type of nomenclature is not equivalent to that of Mr. or Mrs. for here it comes as a term of not formal relations as apart from intimacy but as a title of stature. The same feudal words are used by these people in English also.

Now in a government office naturally there is a hierarchy as per the theory of bureaucracy. However the private citizen is not part of the hierarchy. So these Saars have a problem when dealing with the general public. They have to extract the Saar from them. So the best way is to get them on their knees.

At every opportunity means are devised to exhibit the grandeur of the meanest government post. Even if a person has been posted to help the general public the first thing he would make them do is to wait outside his office with his secretary blocking access saying *Saar* is busy Saar is in conference Saar is in a meeting etc. while at the same time the whole aim of both Saar and his secretary would be to impose the understanding of the power of the Saar.

The whole set of the bureaucracy is riddled with this type of atmosphere. Each stage tries to show off its power to its lower grade and at the same time exhibit exquisite servitude to the higher grade. There is no arguing of points correcting of mistakes no updating of knowledge in the direction of the seniors. Actually the whole atmosphere is funny and would remind a person of the atmosphere in Kafka's Castle.

Actually when I first read Castle more than 20 years ago when I was around 17 years old I found it difficult to correlate it with any English atmosphere. It was only later on that I noticed that the author was a German.

To put it in a proper perspective I would give a situation example. Suppose one of the state ships has disappeared on the high sea. There is no news about the fate of the crew and officers and their wives who sailed along. Their kin and kith wander through the various lanes of bureaucratic hierarchy.

At every level the officer concerned would show fantastic understanding of what all the distressed relatives have to convey. They might even tell about the news in the media about offers from abroad offering news and retrieval of the ship and men for a commission.

The relatives would return in consolation that this officer would convey their request to the higher-ups. However the fact is that they are sadly mistaken. For when this officer meets his higher-up he goes into a pathetic dumbness especially if what is in his mind is something new to his officer. Actually they all act as if they are a pack of nitwits but at the expense of their countrymen.

So the layman has communication problem with any level of bureaucracy. When he somehow does communicate his arguments to some low-level official that particular official himself has communication problems with his senior officers.

He cannot debate the whole grounds with them from a mood of intelligence. Hence he is not in a position to influence much the decision-making at the policy level by conveying his grassroots level of experience of actualities.

Even in the higher echelons of



**Go to CONTENTS [Click here](#)**

bureaucracy this dumb show is enacted with superb perfection. In India the higher bureaucracy is filled with a group of imbeciles known as the IAS (Indian Administrative Service<sup>61</sup>) officers. They claim to be of the same calibre as that of the ICS (Indian Civil Service<sup>62</sup>) of English rule time. In actuality they have as much comparison with the ICS as rolled gold has with gold. They can survive only in splendid isolation of grandeur and a philosophy that they are unapproachable.

One would get the creeps when one sees how the country is being run. Because they require isolation and servitude from the common folk their level of understanding of the country and its issues can be best described as that of a child. However it is not their fault. For they can only survive in such isolation for this is enforced by the language.

If they do start mixing with the ordinary persons as in an English way and manner it would create problems for everyone including their subordinates who are at pains to enforce the system and the grandeur of the senior officer.

For in this language culture the common man can understand only the language of power and grandeur. He would have a low opinion of persons and systems to which he does not have to show his servitude. If the common man is not deeply impressed then there would be breakdown in systems — and indiscipline in the officialdom.

Here the people have to take the role of a child when dealing with the bureaucracy. Yet the bureaucrat who takes the role of the teacher is not one of calibre enough to take the child to a level of intelligence but is himself in a multiple and complex role of an unintelligent child and immature adult in his own level.

Here it must be emphasised that the persons concerned are not really unintelligent as they act out to be. But they are forced to act out as that because of the limitations imposed by the language.

First of all the bureaucrat cannot allow the ordinary citizen to show intelligence and grandeur of stature for it would be viewed by all including the citizen himself as a lack of power on the part of the bureaucrat. If such a situation continues the language hierarchy would change giving the upper hand to the common citizen which is inconceivable for the officialdom.

It is an accepted display of courtesy when writing letters to either address the person as Dear Mr. X (this is actually unthinkable for many Indians due to the fear of provoking the most negative response) or as Dear X (if the relationship is beyond the realm of formal addressing) or with a Dear Sir or just Sir when the letter is a formal one.

Now when the common public sends a letter in vernacular to the official then he would go to terrible levels of stooping and nobody would notice anything amiss. When the common man writes in English the letter would commence with either Sir, Dear Sir, or better still Respected Sir.

Yet when the officials reply to the common citizen they many a time tend to forget to use the word Sir or Dear Sir. The general addressing is just the name on top of the letter and then the letter starts. This attitude is seen in the letters sent by the officials of the state government with the possible exclusion of the senior officials.

There may be bureaucrats who interact nicely with the ordinary person but the hierarchy in language remains. Otherwise the social software program would not run. However what comes out remains a mediocre society when compared to the English world.

With experience one can speak about the mediocrity of the Indian bureaucracy. It can be shown how empty-headed the Indian bureaucrat is; how behind the grandeur of superiority they contain only ignorance and insecurity; and how the whole wealth of the country is being looted by them as pay which is exorbitant as pension which is undeservedly high and by the rules they make that make the common man their servant by the money they collect from the citizens as bribe (for everything a man has to do is made a crime if the bribe is not forthcoming).

When the bureaucrat collects money what really happens cumulatively is that they as a class have more money. So the language's hierarchy is always in their and their children's favour. They and their children can address other ordinary citizens and their children with the demeaning words.

In years to come if this system is left to itself the whole dismantling of the officialdom's feudalism that the English had knowingly or unknowingly done here would be undone and the country would be back in the hands of a numerically negligible officialdom and their families. It is only a matter of time before official posts become hereditary. For in India a government job is not understood as a job but as a social position which naturally has to be hereditary.

---

61Indian Administrative Service: The successor of the Indian Civil Service which was the administrative framework of the English administration in the original India. As of now, the quality of these personnel has come down heavily.

62Indian Civil Service: The steel frame of the civil administration of the original India. Reputed to be of high personal qualities and honest they administered India providing it with infrastructures which even now can compete with the modern public buildings in their longevity. This top layer was an English-speaking group. It contained English as well as other British citizens and also persons from India.



**Go to CONTENTS [Click here](#)**

Inside the bureaucracy it is a very cosy feeling. Once the feudal positions are mentally accepted and everyone is assigned a particular level of respect and position the very living through these levels enjoying and extending the respect and veneration is a very pleasant experience indeed.

Yet from inside this structure all the common people existing on the outside seem to be feeble impotent asses. And also very dirty to behold. At the same time the various persons in the varying hierarchy inside the officialdom seem to emit a halo and a glow of supernatural divinity to the various lower bureaucrats.

#### Hierarchy Inside the Bureaucracy

When the English set up the various administrative and police machinery in India it was based on the English language wherein there was easy communication without much hindrance from age sex social standing etc.

A young officer could easily move with elderly juniors. But once the 'Indianisation' of the bureaucracy took place the language of oral communication essentially became the local vernacular wherein a younger person would be actually conscious of his lesser age more so if he is a positional superior. Also the elders would be over-conscious of the fact that they are taking orders from a youngster.

The fact is that along with the bureaucratic hierarchy another equally strong hierarchical software is also running — that based on the seniority of age. Both could in many situations work antagonistically to each other. In this situation the natural outcome would be a distinct aloofness of the senior from the juniors.

For in an environment of informality the realities of the Indian social emotions could become prominent and could put the senior in positions of unease. So in all relations with official juniors a youngster would put on an attitude of studied superiority in all aspects even those unconnected with his official duties.

In fact an attitude of serious demeanour at least pretended and an attitude of aloofness is good on the part of the senior especially if he is young. Otherwise the juniors may be too informal and understand the relation as too casual which the language peculiarities could lead to difficulties.

Another situation where hierarchical language can create havoc is when the correct hierarchical positions are not known. That is one official when communicating with another official does not know who is senior in position he or the other man. In a language like Malayalam where even the polite word for You has been replaced by Saar if there is any confusion on the aspect of seniority then the official concerned would definitely disincline to communicate.

I have seen officials literally showing aversion to making phone calls to another official in another department either because he did not know his relative hierarchical level or just because of his disinclination to address a senior-to-him official in another department who does not have any power over him as Saar.

Actually there is proof that certain administrators of ancient kingdoms in the subcontinent did know about the fact that confusion in hierarchy would create inefficiency in administration. I deduce it from a singular thing I noticed in Indian history. This is the famous Mansabdhari<sup>63</sup> system of the Mughal kingdom administrative system.

All officials of the kingdom were assigned a specific number which was decided by the king or his appointed official. When two officials meet the person with the higher Mansab number would be senior and the other the relative junior.

It would ensure speedy communication between the officials concerned as each would know his relative position and no attempt of deception would work. It is possible that it may have done some level of improvement in the administrative system — and given severe heartburns to some when wrong persons manage to occupy higher numbers.

One may remember that the Mughal kingdom was big and covered almost the whole of north and middle part of the South Asian peninsula. Yet it may be remembered that the problem was not just feudalism in the language but also the diverse types of feudalism that was practised in the locations in the subcontinent.

One based on official position one on family prestige one based on age one on caste one on nearness to the positions of power etc. Actually only the last one was addressed by this Mansabdhari system.

So the basic faults remained. It is possible that the Mughals may have been uneasy and distressed by the hierarchy which may not have been as severe in the languages of their homelands as it was in the South Asian peninsular region.

Where one phone call would have avoided days and days of official written query and reply and speeded up a bureaucratic hurdle in seconds the officials take the longer onerous option — all at the expense of the Indian citizen.

#### The Avoidable Disasters

If it is claimed that many train accidents in India can be traced to this disinclination to call another official and inclination to wait for the factor of luck one may not be inclined to believe it. To explain this further: There is a system of

---

<sup>63</sup>Mansabdhari: The ranking given to the various officials in the Mughal empire. This was possibly to facilitate the understanding of who was an App and who was a Thoo, in the mutual conversations between officials.

**Go to CONTENTS [Click here](#)**

reservation<sup>64</sup> in the Indian railway system under which a lower-caste man who is appointed as a lower-division clerk within a few years would overtake many of his seniors who are from the upper castes.

This system has been introduced in the railways to give a chance for the lower castes to improve their lot. However in a language which is so feudal and hierarchical it may play havoc on the psyche of many persons who may be mentally injured by a junior suddenly coming into senior positions which would be more so because of the sting of the feudal language.

The effect may have a domino effect on many persons who would be wary of doing things which would put them in the path of an adverse indicant word or usage. In times of emergencies the whole communication would be delayed because another software code would be running that reminds the concerned persons to take more care of their own respectability than of the impending danger.

The same can cause disastrous delays in military operations wherein one may feel the sting of a lessening of respect or fear of intruding the domain of a respected person or of an officer to inform of an emergency acutely than the pain of an enemy's bullet.

Or a reticence to take independent decisions in the eventuality of an emergency. It is not that the subordinate may not be able to take brilliant decisions. However the qualms of creating a feeling that he has overstepped his limits and entered the domain of the higher classes would pervade.

Or the impossibility of being allowed to explain his own version of what had happened and why he did what he did. When native-English speakers read this they may think that they can understand the feeling. The fact is that they cannot — for the social context is entirely different.

An Earthquake: I was in Delhi when the Indian state of Gujarat was hit by a severe earthquake. I don't know the exact number but it is believed that tens of thousands of people died in the quake most of them trapped under the buildings. What was apparent was that no one was in charge of any rescue attempt in a concerted and persevering manner.

Each day's report was of more and more buffoonery with both political leadership as well as the bureaucratic leadership spending time in useless debates and trying to be impressed by the magnitude of the catastrophe. They seemed actually to be using the time to sharpen their communicative skills — and also sort of leaderless.

There is and also was a disaster management team to handle this sort of thing. Forming such a board is easy. However when it comes for the individual members to take the phone and call on the various heads of government departments including the army chief and demand immediate action they would definitely develop cold feet.

There would be a question of who should call whom for only certain persons with adequate credentials can call on certain levels of personages. How to address him? Who should respect whom? At the same time no one would admit to this mental handicap and would just dilly-dally when the need of the hour is immediate communication and recourse to action.

The whole Gujarat earthquake was a great tragedy. For days on end no help came. Persons with relatives trapped beneath the buildings begged and screamed for help for days for help that would never come.

If the Indian army personnel had just come immediately and each one of them just moved one stone at a time many would have been saved. But who would talk to the army chief on a level of equality and dignity and seek a manner to save their fellow men?

And also another fact remains: which Indian cares for another Indian in dire straits? For remember that when thousands of women were burned on their husband's pyre few men from the subcontinent were bothered. It remained for the young English district collectors to get shocked by this abominable practice and demand the right to interfere with this nonsense religious right of the natives.

---

<sup>64</sup>Reservation: In India, all public employment opportunities and also all seats in all educational institutions owned by government and all seats in all professional colleges are subject to a national policy of reservation. Under this policy a significant number of seats in educational institutions and in public appointment vacancies are reserved for persons belonging to the lower castes. At first, this policy was envisaged to continue only till 1965; but each time the period got over, the policy was extended. Now it has come to pass wherein no political party with eye on votes would dare to stop this practice which has sorely putrefied the whole administrative systems and also the educational system. The original Indian policy of giving opportunity to the lower castes through communal rotation is at variance with the present policy of blind reservation in that they the English officers existed as ideals for the whole personnel in the administration to follow and emulate. Also the English did see that 'quality' had an enduring premium in getting significant official postings. Now the whole population is stuck with adoring eyes on film stars and also TV serial actors and directors who, though are good in their profession, are not really ideals in any way for the people to emulate on matters connected to morals, ethics, personal qualities, etiquettes, attitudes or in the very understanding of what it is that makes a man a dignified personage.



[Go to CONTENTS Click here](#)

## The Guilds

To defend themselves against the power of the officialdom in ancient times in the subcontinent each group of professionals used to form a sort of union. It helped them in negotiating with authorities. For where a person cannot go and discuss on an individual basis a sort of an address of an association gave him the access. These associations are generally known as guilds.

There were separate guilds for each and every profession which may also be understood in a slight manner as caste. It may also be understood that there was naturally a hierarchy among the guilds. For naturally the merchant class which had money and infrastructure dominated over many other guilds. The communication between the guilds may be affected by the hierarchy in language.

Inside the guilds also there would be a communication structure which would be markedly hierarchical based primarily on economic and other related aspects. A secondary level of hierarchy based on age also would be running on parallel lines inside each guild.

So that the lower-level individuals inside each guild would continue to bear the stifling of hierarchy and lower indicant words. They would also try with persevering nuisance value to wriggle out of this stranglehold and also to strangle some other person.

Which means whatever is done to avoid the communication hierarchy and gain access to articulation ultimately comes stuck again in immovable levels of hierarchy.

## The Common Courtesies in English

One thing that could have reduced the spite and strife between the common public and the bureaucrat and led to meaningful utilisation of opportunities is courteous words like Thank You Sorry Please Kindly I regret I apologise etc. These words are in fact an extension of the underlying emotions of the English language.

For these words can be used to any inferior or superior. Their usage does not refer to any attitude of inferiority or superiority — just good manners. Also these words help heavily in talking with a wide variety of people including bureaucrats and workers.

However the vernacular or the feudal Indian languages don't have anything like that at all. There are many words which may have slightly similar meanings. But these cannot be used to a perceived social inferior. For all such vernacular words do have a feudal connotation. In the sense the word slightly similar in meaning to Thank You or to Sorry cannot be used to a subordinate or serving person.

Most of these terms can be used only by an inferior to a superior. The reverse is not usually possible as it would give negative impressions. For the meaning of these words is heavily weighted down with hierarchy. If any superior does use these words to an inferior it gives an impression of pretended humility or plain mocking and not any polite manners.

Otherwise the general impression would be that he is either becoming soft and inefficient or that he is developing insecurity in personality. And not that he is being polite and courteous. It may be understood that in the feudal languages only the crude rough forceful characters who can instil fear in others are obeyed. The other polite person may be understood as ineffective.

In this connection let me put this into record here: There are many words and terms in English which without much effort or conceding of superiority or inferiority add to the smoothness of communication and manners. These are words like thank you please beg your pardon excuse me sorry etc.

A Quotation from History: The Duke of Wellington who had served in India under his brother Lord Wellesley declared after he came back to England:

*The system of government in India the foundation of authority and the modes of supporting it and of carrying on the operations of government are entirely different from the systems and modes adopted in Europe for the same purpose ——. The foundation and the instrument of all power there is the sword —————.*

Effect of Abstinence: Here I think is the right place to say something about what happens if one does not use the highly suppressing lower indicant words to and about youngsters juniors subordinates etc. in the vernacular. That is for example to young boys one refuses to use the lowest indicant word for You that is in Malayalam Nee. What happens? Well it is very strange social situation.

Youngsters used to English situations and also youngsters of higher social standing will take it in their stride and may actually feel very comfortable about it. But youngsters juniors socially inferiors subordinates etc. who are used to the vernacular subjugating lower indicant words would feel a bit awkward and may take a very strange mental understanding of the social environment.

In most cases they would really question the mental capability of the senior person and feel that he or she is mentally unfit not daring soft and lacking in leadership qualities. And as mentioned elsewhere in the vernacular management essentially means the ability to use the correct stinging lower indicant word to the subordinate person and the appropriate words of obsequious respect to the superior.

As a corollary one may say that an English-speaking man is essentially a softy compared to an Asian of same social status. He can then only survive in a level



[Go to CONTENTS Click here](#)

of social seclusion and the moment he is in the midst of these feudal persons he is either forced to change his demeanour to that of some level of toughness or become ineffective.

In this regard I would go into another far-away theme. That of the so-called Indian freedom struggle.

The fact is that since it was a struggle against the English who always went for judicial actions for whatever was done against them the whole impression of the struggle was that of a picnic to all. Along with this the halo of being a leader or being part of a dynamic and invigorating activity in a place known for centuries of monotonous living standards was essentially exciting.

The most funny thing was that if the English themselves transgressed any judicial limits in their need to suppress the rioting or some other forms of anarchy they themselves were hauled up by their judicial processes.

Actually in a land where the kings the feudal lords and other socially powerful characters used much more powerful and effective means to show their strength and power this sort of buffoonery was taken as a licence for the display of all sort of socially suppressed feelings for adventure.

#### Political Control on Bureaucracy

When the English left India they had made a wonderful contribution in the field of political science to India. That was the bringing in of democracy. The other deeper and finer aspect of its effects in India may be discussed later. The point that needs to be discussed is that they brought in the concept of the control of the people's representatives over the bureaucracy.

It was simply wonderful for a country where the average common man dare not argue debate discuss or even communicate from a dignified and equal position with the officialdom. The people's representatives could put rein on the reckless onslaught of the bureaucratic power on the people.

However the persons who took the mantle from the English simply squandered the opportunities. Within these few years things are going back to square one. That is back to the time when the officialdom was all-powerful with no one to even stand up with a straight back and argue for decent and humane behaviour to the people of India.

The bureaucracy exists in India as a very powerful selfish conceited structure very sensitive to any action that could be seen as a contest on their prestige. The whole senior higher indicant part of the languages has been taken hostage by them.

Now the natural development has been that the politicians who have to put on a struggle among themselves are made to act out acrobatics by the bureaucrats. The people also see the politician as a hybrid between buffoons and crooks. Everyone is very brave when it comes to criticising mocking insulting ridiculing or taunting the politician.

Nobody understands that it is the politician who should be given more sense of security least of all by the politicians themselves. They undermine the power and prestige of each other. At the same time the bureaucrat stands in the sidelines and watches the passing show with a glee of juicy delight.

Now comes the real impact of all these years of such buffoonery. The politician is also just another common citizen of India. He suffers all the same insecurities and vulnerabilities that an ordinary citizen does have. In Malayalam the people are forced to use feudal words of homage to the bureaucrat.

The politician also does the same thing. Things have come to such a pass that when the politician becomes a minister he is mentally a subordinate to the bureaucrat whom he has to control. Earlier the minister used to refrain from using the word

for You He She Him His Her Hers etc. to or to refer to a senior bureaucrat. They used to just use the official title instead of all these words.

For example to an Inspector General of Police they would say: I.G. please do this; I.G. may please come here; I.G. can take the action on this man etc. Now they have gone down more mentally and without any qualms would say if the I.G.'s name is Antony: *Antony Saar* can do what Saar thinks is right; I told Antony Saar to do what Saar thinks is right etc.

One can imagine what these people have done to the democracy which was given on a platter to them. Bureaucratic misuse of power goes unchecked and for any and every inhibition to the bureaucracy new rules and Acts are passed by the elected bodies (assembly<sup>65</sup> in states and parliament<sup>66</sup> in the centre) so much so that now any action against a harassing official is either not allowed or is a crime with terrible consequences. The politician plays second fiddle to these mutated brutes.

Another thing to note is that nobody worth his name is willing to criticise a bureaucrat or a police official. They all talk and write vaguely about corruption and misuse of power but no one dares to point his finger at a single person individually unless that man is terribly out of favour with the powers that be.

---

65Assembly: The legislatures in the various states in India. Some states have bicameral legislature; that is there is an upper house and a lower house.

66Parliament: The parliament of India has two houses one upper and one lower. The upper one is called Rajya Sabha and the lower one is the Lok Sabha. The latter is more powerful.

**Go to CONTENTS [Click here](#)**

In most cases such persons may be the exception to the rule in the maze of crooks. However to talk and ridicule a politician there would be countless individuals.

The pomp and pageantry associated with the senior government jobs do give the people a feeling that they are very special people who are very intelligent and the whole Indian economy runs because of them — when the fact is that the whole Indian economy runs in spite of them.

**Megalomania:** The average Indian official of any level does achieve an infection of megalomania as a sort of natural progression. The impetus for this comes from the language. He on becoming employed in some position to affect another person's life becomes acutely conscious of this capacity of him.

Along with it comes the highest indicant words and usage by which he is identified and positioned. He would easily find that he can use lower indicant words to the common people with no hesitation. This is a thing he would never do if he were an ordinary citizen of the country.

He becomes megalomaniac. He then starts practising this as a sort of perfected art. He appoints a junior clerk just for the purpose of blocking the access to him and to make the people wait. While his newly designated P.A. would inform them that Saar is busy Saar is in a conference Saar is in a meeting etc. with a gravity that would give an understanding that if the Saar can't finish the meeting then the whole Indian economy would come to a standstill.

**Schizophrenia<sup>67</sup>:** Along with this comes his or her propensity for **schizophrenia**.

**Illustration:** Suppose an ordinary man in South Kerala without sensing the full extent of Saar's importance makes the mistake of addressing Saar with a Ningal the infliction would manifest itself with a startling ferocity. In this connection it may be emphasised that Ningal is a word of polite dignity when used between the common people.

However in the feudal connotation it lacks the proper level. Hence the outburst of the mental illness. The bureaucrat would immediately go furious with no proper tangible reason. His eyes may become bloodshot; his voice may tremble; his physical features may also tremble; his words may lose proper grammar; his writing may all go wrong; he would lose his sense of proportion; sometimes he would refuse to look at the common man who spoke to him in the eye.

Actually I do think that persons who exist on the borderline between a feudal set-up and the common people would be slightly vulnerable to mental tensions which may sometimes have been diagnosed as pure mental imbalance.

**The International Dealings:** The bureaucrats of India have a superiority complex when it comes to dealing with smaller nations and a very obsequious attitude when dealing with mightier nations like England and the USA.

Actually for many bureaucrats and politicians and even for many of the rich citizens of India to consider England as a great country is very much impossible as they are accustomed to equate any small thing with insignificance and hence to be addressed in less respectable terms. It is due to this reason that at one time an Indian prime minister had gone to the extent of calling Britain a third-rate power.

When Indian foreign office bureaucrats interact with the smaller countries that surround its boundary they do put on a condescending attitude which the regional Hindi language could make worse.

Many of the neighbours like Nepal Sri Lanka Bangladesh Pakistan China etc. do not have any affinity for India. Actually but then in all these countries also the same type of feudal-language software are running.

In this context another connected matter can be discussed. Now the international language is English. The functioning of international relations and international communication is going on without the language adding more impediments to it. However one may contemplate a time when any other country like China Japan or India coming into international prominence like England or America.

Naturally the bigots in these countries would insist on international communication being conducted in their own national languages. Well if Chinese or Japanese or Hindi or even Malayalam comes into prominence the natural tendency would be to use the lower indicant words and connected package of usages to describe or to communicate with other countries and their heads who are of lower stature.

One may now think this unthinkable. However in ancient times in this South Asian subcontinent the big kings used such words to the smaller kings and dependant rulers. And remember the empty-headed pompous and ill-informed yet possibly scholarly king of China did send such a letter to the king of England through the English traders who came to visit him.

Some Indian history writers have opined that King George of England must have been shocked at the audacity and arrogance expressed by the Chinese emperor in his letter to the former. For the Chinese king was seemingly addressing a small king. This in Chinese language could

---

67Schizophrenia: Considered to be a mental illness with unknown causative factor. In this connection I would like to add that persons like the controversial US psychiatrist Thomas S. Szasz have questioned the very premises of dubbing a man as mad.

(<http://www.szasz.com>)

**Go to CONTENTS [Click here](#)**

have allowed the impolite boldness of expression.

I do not know how the monarch of England and his councillors took the tone of the letter. However it is possible that this letter itself could have given them ample evidence of the underlying contradictions and weaknesses in the Chinese society.

Yet if the modern world were to start experiencing such behaviour and forced to condone it it would be a very evil day indeed. In this context I wish to say that the concept of the evil empire though enunciated in many Hollywood films and English comics have not been fully understood by the English world. This evil empire is actually a nation with an evil language.

A historically recent example of this enduring inclination to use lower indicant words for perceived inferior foreigners is seen in the reported word used by the Chinese government in regard to the Prince of Wales during the handing-over of Hong Kong to the Chinese government by the English.

It was reported by the press that a word which cannot get an exact meaning in English but may roughly be translated into “a mere prince” was used. It is doubtful whether the English native can properly imbibe the social significance of the word used. Yet to any Asian the enormity of a lower indicant word is very much unmistakably obvious. It really is a foreteller of how China would behave if it was to become the supreme world power.



[Go to CONTENTS Click here](#)

## Chapter 10

### The Social Effects of a Feudal Language

#### An Introduction

The capacity to communicate is an important aspect of human personality, and a person's ability to communicate freely adds to his confidence and mobility. In any group, organisation, or conversation, a person's individuality rises directly as his communication rises.

It allows him to feel that he is equal to the others in the group. When he cannot communicate freely with others, a feeling of inferiority and mental dwarfing envelops him, and his whole personality is stifled. He becomes mentally impotent. He cannot attain an attitude of equality with others.

At this state, others also give him a wide berth, as by moving to his level they would belittle themselves in the eyes of the others. For they fear — rightfully — that his negative social attributes would be catching. This situation can affect the behavioural attitude of these persons to him.

In a feudal-language environment, the senior should take pains to show that he is the senior. He should definitely use such suitable lower indicant terms to an inferior so as to leave no doubt of his inferiority.

Too much informality with a junior is dangerous. For he may think that the relation is too casual to use the right terms of respect. This may make him mentally free to use terms devoid of respect in addressing or referring to the senior. This, if done in the presence of others, could put the senior(s) in uncomfortable positions. In fact, it would be socially cataclysmic.

Illustration: If one deals with a younger person, naturally the younger person has to use the suffix of Chettan (for males) or Chechi (for females) when addressing the senior-aged person by name in Malayalam.

Now if one senior-aged person does deal with a youngster in a very polite and highly interacting manner, also without much allusion to his senior age, the youngster would immediately address him without any suffix of respect — which when heard by others would signify to them that the senior man has not been able to extract any respect from the younger man. For example: A senior person by name Balan, if not addressed as Balettan by a youngster, becomes a very significant pointer of social insignificance. Actually for Balan social living would become absolutely impossible.

Any sensible person from the senior group would keep the youngster in his position. For if that youngster tries to be more informal, his own standing with others could be wrecked.

#### Formation of Castes

The hierarchy in the language has created the numerous castes in India. However in India the historical experience was not as in Japan. Here in India it is a highly heterogeneous group of peoples all competing in different levels and having different historical experiences. The same group or caste may have had different experience and different social levels in different areas.

It is not easy to go into the ancient periods to see the gradual formation of castes. But it would be easier to understand the same if one can examine a case that is happening in the immediate present. Before attempting this, the reader is reminded that feudal languages act on one's occupation. For occupation is an immediate easy and very tangible piece of social indication to measure a person and his social levels.

The general character of this society is that the lesser person has no voice or is accepted as insignificant. If he tries to be articulate it is regarded as impertinence. That he is inferior and hence should show his inferiority is inbred in the lesser person. There is an unconscious mental dwarfing and instinctive subduing of the lesser person in the society. At the same time it is impossible for the higher-up to adopt informal behaviour to the lesser persons.

For the latter are mentally programmed to consider such expressions as more casual than it is actually meant to be. In other words persons who exist in lower category like lesser age lower social status if allowed to exhibit an assertive demeanour would exceed their limits. They would naturally like to expand in areas where there is weak resistance. And the whole effect can be disturbing.

A Driver's Experience: In India all drivers of commercial vehicles are required to wear khaki<sup>68</sup> uniforms. If any taxi-driver or lorry driver is found not wearing at least a khaki shirt he is penalised. This khaki helps the police and other allied government departments like the motor vehicle department the state excise department the central excise department the sales tax department and other innumerable departments in the regimentation of the commercial drivers.

Once a person wears a khaki uniform of the commercial driver it is only natural that the police and other department personnel treat him with contempt. The words used to him and about him are both

---

68In many Indian states, drivers of commercial vehicles (autos, taxis, buses) are legally required to wear a uniform, often khaki, for identification and for official verbal subordination in the local feudal languages. So in effect, persons who are not willing for automated verbal suppression in the local feudal languages do not go in for commercial vehicle driving. So, commercial vehicle driving has sort of become a reserved profession for the servile-to-officialdom lower class lower class minds.

**Go to CONTENTS [Click here](#)**

derogatory and of the lowest indicant level. In the case of drivers of senior age some restraint may be exercised in this regard but still the sting would remain.

Now only persons who are mentally prepared to bear this taunt or only persons whose circumstances have forced would go for this job. Yet there are a lot of persons who desperately aim to get this profession. Persons from the lower income uneducated groups etc. like this job. Many of the others would also like it if the social inhibition weren't there.

Most of these persons who do this job do not mind the taunt of the police and other officials and take it in their stride as one of the hazards of the job. They exhibit a sort of cringing obedience to these officials. In many cases the lowest level police sepoy force them to give minor unofficial menial assistance.

Many drivers do not mind the insults from the officials that go with their profession if they are from a lower uneducated class. For they would be happy that in their profession there can be no competition from the educated English-speaking intelligent highly mobile class.

Others who have rectitude may not be able to bear the taunts. They would quit the profession for better jobs. However it must be admitted that this is a profession that has a certain level of positive aspects in it. For in India most of the people travel very little from their home base. Many would very rarely have travelled more than 50 kilometres from their base. I do not include persons whose job is connected to travel or of those who get transferred to other places or about the bureaucrats who are financially supported by the government to travel and enjoy their life at public expense.

When one takes this aspect into account the commercial drivers' jobs do have a lot of charm to it. For along with the aspect of seeing distant places and diverse cultures there is the lingering aspect of adventure to it.

The commercial driver is seen as a person with a negative attribute about him in many relatively higher social areas. At the same time it may be mentioned in passing that he also does exist on the higher indicant level with so many others around him. But with the selective joining of persons who are mentally attuned to bearing the taunts and the capacity to behave obsequiously this profession is slowly becoming a sort of caste of its own.

Actually this problem is there with every profession. People are at ease with professionals whose social level is clearly understood. In many cases one gets to know the clear social level of only one's own professional partners. Others come with varying attributes which sometimes can be confusing. As such each profession tends to form a sort of caste or even a guild.

So the hierarchy in language was responsible for caste. Wherever there is anything resembling caste you may be sure that the language is graded. The feudal language assigns an inferior position to the lesser guys. Once a person is branded by the language to be lesser free interaction with him gets connected to specific limitations.

At the same time the lesser guy seeks to find who he can address as an inferior. This is his security. The society becomes caste-ridden. This language keeps the higher-ups in a secure enclosure. The person who sits and talks is superior. The person who is physically skilled should be inferior. The culture degrades physical talents.

Yet it may also be understood that the superior class of persons are mortally afraid of any impertinent person from the lower class using the wrong indicant words to themselves or to their children. It is actually a factor of real terror or at least of enduring mental distress. Wide berth is given to such characters socially. If it is not possible then it is a factor of ongoing torment.

The nation of India is not the ancient location in the South Asian peninsula where people lived in isolated villages and towns with a monotonous social stagnation that stayed on for years. Now the people are inundated with all sorts of experiences education foreign travels foreign jobs etc. that the new castes formed now may not be enduring.

But then there are other evidences of the acknowledgement of this reality. For in earlier times one would be comfortable in marrying a person from the same caste. However in modern times it may not always be the case. For a lady doctor from one caste may not be comfortable with a tailor or a driver or a clerk in a private firm unless that person is an exception to the usual persons who are in these professions in his intellectual interests.

At the same time she may be more comfortable in marrying a person from another caste who is a doctor a college teacher an engineer etc. if both of them do have the same intellectual passions. There have been many examples of many such marriages taking place. The local sociologists have mistakenly taken these phenomena to mean a growing tendency to dispense with caste identities.

In this they are mistaken in that they have not kept in mind the fact that the most evident logic of caste is professional status. The new marriages do stick to that rule. That means actually new caste-like feeling is the motivating factor for these marriages. Though it is certain that in the modern times new castes are being formed no new caste can survive if there is enough social mobility in India.

The Debate: The whole discussion on caste and its allied effects was to show the tenacity and grasp of the feudal language in the designing of the structure of a



**Go to CONTENTS [Click here](#)**

society. Once this factor is clearly understood it may be easier to debate on the finer aspect of this factor.

Let us take the case of the taxi-drivers of India. In an English-speaking country there would be no understanding that they do belong to some lesser human elements. Let us say that one such Indian man marries into a family which was maintaining a higher indicant level in society. In Indian society each person comes with a non-tangible aspect to him.

That is even to initiate talk with him it is comfortable to know a lot about him — like his family standards financial capacity whether he is an employee or an employer what are his parents does he live in a good house etc.

Actually to facilitate communication in its absence the feudal language has a character different from that of English. For example in English we ask: Where are you going? or What is your job? etc.

In Malayalam the question can be effectively asked as: Going where? or Job what? There is nothing wrong in the grammar. The effective meaning is more or less the same. In this way one can communicate formally with a person whose antecedents aren't clear.

The Barber: With the coming of English many considered-inferior jobs have gained a lot of dignity. One is that of the hair-cutter or barber. In many Indian vernaculars the words for these professionals were not very attractive. In fact there was in existence a lower-level caste with the specific job of cutting hair shaving and other allied services. Being a lower caste the members of this caste had a lot of social restrictions.

In many places many lower castes did join Muslim or Christian religion to escape this tyranny. Imagine a case of two lower-caste barbers. They are acquaintances. Then one fine morning one of them changes to Islam.

The most remarkable change would be that now he can sit and interact with a lot of people of varying social status among the Muslims. The lower-caste social strictures do not bother him. Now who gets hurt? The other barber who was his acquaintance! Naturally it grows into a grudge starting with individuals leading to grudge between the lower castes and the Muslims.

Here it may be noted that though both the lower castes and the Muslims talk the same language in a place it is generally found that the Muslim version of the language is more bereft of hierarchy or at least its hierarchies are different in structure from that of the Hindu and the lower-caste version of the language. However in modern times this difference is narrowing and the Muslim version is increasingly reflecting the traditional hierarchies encrypted in the social system.

#### Society as a Giant Computer

We can understand the society as a giant computer. If each individual is a separate file then it would have a separate file name for referring to or connecting to or hyperlinking to or opening or categorising etc. that person.

An ordinary file may have the following address: `C:\My Documents\ved\languages\debate`. Now this is the file address of the file. Any man who sees this understands that this file is in the C drive and not in any other drive like D E F etc. The sub-connections also give him an understanding as to what all folders are in association with this file in My Documents the other sub-associations in the folder in ved the subsidiary associations in languages etc.

Consider another file with address: `C:\My Documents\ved\range\debate`. One can understand that though the name of the file is debate it is not in the group under languages. At the same time one knows that at a higher level it has an association as the rest of the address is the same. One may mentally make an understanding of what type of things are in this file by the association it has with the other files. That is at range as different from language folder.

Now if one of the associated folders in My Documents or the files in the sub-folders do have a virus in it it is possible that when one tries to open the file debate or tries to communicate with it a possibility of getting infected with the virus in the folder is there.

In the same way in Indian society every single individual is evaluated according to a particular address that comes along with him. If this is not clear people go on monitoring and checking and asking questions to ascertain a person's credentials or something beyond its ambit. In the case of a higher indicant family in India in many places the term driver acts as a virus on the social scene.

The person may be good or bad. May be of good character or of bad character. He may be intelligent or may lack it. All these don't come into the picture. When the driver's wife's parents are introduced in unknown social circles the file address would contain this virus or an understanding of an association which may be disastrous for the family or for the parents.

In India when a girl falls in love with a lower-caste person and marries him the results can be disastrous. In north India in areas and in communities where people dread to have any association with persons whose social attributes are not acceptable they simply kill the girl. Or else they abscond from their social circles. The problem is basically related to language and the negative attributes that come as a virus software in it.

The same happens when in the same community the son or daughter marries a person who is below them in social status and acceptability. This factor has been



[Go to CONTENTS Click here](#)

dealt with in the context of marriages. However to just conclude the argument here let it be understood that a negative attribute pulls a family's or a person's indicant words to the lower level.

For example in Malayalam where a man has to be addressed as Ningal for You the other man may just by hearing of a lower connection in the social address simply and without much ado use the word Nee. The other words like He She Him Her etc. would all come down just because of a negative factor in the social attributes.

Nobody can be blamed for this. For the other man would only be using the term that comes naturally on measuring a person on the basis of his social measurement. It is not usual for one man to say that he does not belong to that level of persons and the usage needs to be changed. Usually the addressed person simply goes into a level of uneasy stupor.

However there have been plenty of cases where the aggrieved person has protested and claimed his rightful level. But it is not easy. If there is no one to introduce a man's rightful level then if he claims to higher levels without obvious and adequate evidence the effect could be ludicrous if not painful. Since in this language the third man has the power to judge and place a man socially the power of the society is very high and in many occasions unbearably so as to forcefully persuade a man to do its bidding.

Vulnerability of the Black Sheep<sup>69</sup>: Persons who move beyond the dictates of society and other such persons who try to move at their own logical levels would find the society's strength overwhelming. For they have to have a level of respect to move among the many ingredients of society which may consist of tough men simpletons mean women petty-minded persons the taunting persons the bullies the children the rich the poor etc.

Without something that fits the society's evaluation machinery to own or to exhibit — either money good job educational qualifications good family connections and any such things — the person may in spite of being a genius or a talented person or a person who has decided to live a life of renunciation find that it is not easy to communicate with the world other than from a low level of social existence. In which case the existence would be intolerable compared to what a similar man would experience in an English world.

Yet it must be admitted that persons who have lived life at the bottom of the society as a way of life would not feel the sting being used to it since birth. However they are not the type of persons I mention here. The person of rectitude would be more vulnerable to the sharp stings of the meaner elements of society.

In an environment of Indian languages the society is strong. The individual is weak. For him to maintain his respectability and social standing he should be careful in his behavioural codes dealings and actions even if they do not bother others. For according to these he is ruthlessly judged.

The language on this basis assigns him a position in society. The weak the failed the meek the modest and the person whose personal virtues are not liked by others would find the society both political and as well as social too overpowering. In English the society cannot be so powerful.

Here I may try to explain the concept of society's power. If any man gets an attribute which is either of a higher or a lower indicant level then this understanding goes as a sort of a computer file into the brain of all persons in the society who come to know about it. If the understanding is of the lower indicant level the person's details are stored in a file with lesser indicant attributes and the contents are of relative negative implications.

These negative lower indicant level attributes are automatically levied on to all aspects of communication about this man by the particular human brain. When a lot of persons in the same society start storing the same man's attributes with the same qualities then these cumulative programs become a very overwhelming force.

The concerned person understands that the society views him like this or that and he can see the physical force of it when he is addressed in the lower indicant words when another person with him is extended the higher indicant words; when the other man is given a chair to sit while he is denied it; when others are polite to the other man while he is treated with disdain; when the other man's requests are taken care of fast while his requests are sat upon.

The cumulative effect is very very awful oppressive and frightening. All sane men would strive to keep away from anybody any event or any institution that would reduce their indicant level.

Untouchables<sup>70</sup>

69Black Sheep: A person who is generally unacceptable in a specific social group like family etc. for some mental attribute of his.

70Untouchables: The lowest castes of India. They were not allowed to come openly into the public roads take water from a well used by the others in the society come within seeing distance to the higher castes etc. In fact till the advent of the English rule in the original India, there was no thought in the minds of the hundreds of towering intellectual luminaries of South Asia that there was a case of absolute social deprivation going on in the very front of their eyes. Christian missionary societies like the London Missionary Society worked hard to improve the mental quality of the lowest classes of Travancore kingdom.

These lowest class of peoples improved. Many of them relocated to British-Malabar areas

[Go to CONTENTS Click here](#)

As an appendage to this discussion related to castes one might say that the feelings that give rise to untouchables is actually a component of the oppression inherent in the hierarchical language. The very division of society into varying indicant levels causes the emotions that make a man an untouchable.

For the suppression by language is brutal and can be understood only by a person who has undergone it or by a person with understanding who has seen its crippling power being used with defenceless sting. The suppressed person himself would have a supreme understanding that he is unfit to sit in the superior's environment and poison it with his presence. For his presence would definitely putrefy the social scene.

This understanding is in marked difference to that of the Blacks in America. They came as slaves. However the social software they experienced in an English environment was mentally invigorating. Even though they may talk of many grievances the social system they functioned in was fully that of the Englander-English.

To make it clear let me tell you there were many lower-caste people who still live in Kerala. They were not tied up or put on chains. However they existed as slaves of the landed aristocracy. They never would sit with their superior social beings. Nor would they claim to any sense of social equality.

If anyone did tell them that they are mentally equal to their janmis or landlords they would have just laughed and decided that that man was mad. Yet legally they were not slaves.

The Blacks in the USA: Yet the Blacks in the USA though they were legally slaves could address their white slave-masters and their family members with their names with a Mr. Mrs. Miss. or Master prefixed to it. The word You was the same the word He was the same and the words He She Him Her His Hers and the many other words and usage that could have discriminated against them were the same and non-discriminatory.

The social understanding of dignity and rectitude it imparted to the black slaves of USA cannot be easily understood. However maybe their case can be compared to the plight of black slaves in other nations including Africa.

In the USA the only way to enforce a feeling of slavery was the using of brutal force. In India there is no need for that. The slave admits to his being a slave.

However once a slave comes into the world of English then to make a person believe that he or she is a slave requires some external contraption like a metal chain.



*The very obvious lower-caste looks connected to centuries of pejorative usages by varying levels of lower castes above them. The right to sit on a chair and wear a shirt came with English rule in the subcontinent.*

In India, the language does the work of the chain with much more efficiency and effectiveness.

The mental development that accrues to a man from Africa who was most possibly living as a subordinate to the local feudal lords there once he came to the USA is not easy to understand. However it can be compared with another hypothetical and yet plausible situation.

Imagine a possibility that one Kerala very low-caste child can go to England or America and contemplate on the difference in personality mental and physical development and sense of freedom he or she would achieve and compare it to the lower-caste child who was stuck with his or her countrymen. That is what the blacks of USA have experienced. They are sure that they are equal to the whites.

For the Indian social slaves to understand this concept took a long long time and it is still an ongoing and end-unseen process. This too was given impetus only with the coming of the English language in the society.

It is not easy to make a black in USA understand why he is so lucky. In India if a similar socially placed person were taken to the police station for any questioning he would not be treated like he is in the USA First of all he would not be allowed to sit anywhere other than on the floor. All communication with him by the police officials would be in brute low indicant words while he or she would have to address in consistently high indicant words.

The mental effect this environment and words have on a man is not easy to describe in English. However since these persons are in similar positions in the open society also they would not be keenly aware that they are placed in a position of disadvantage inside the police station and that they do have certain claims to better behaviour from the so-called public servants.

I may put it in definite terms that the blacks in the USA are very lucky for they by just being in that country have

---

(India) and set up huge plantations in the Malabar forest areas. They became very rich.

Many later migrated to English nations.



**Go to CONTENTS [Click here](#)**

naturally imbibed the real Englander systems as practised by the English natives there. It is indeed an enviable thing which many persons around the world including India would give much to get. To put it in most absolute terms for me or my children to get the same it would cost a fortune in Indian money.

Coming back to India the greatest effect of this type of behaviour is that the underprivileged do not see anything wrong in this social set-up and they would be very uneasy if anything different is extended to them or to their fellow men.

For if one of them is given a seat and treated with dignity it would naturally create a great deal of mental tension to the others as they would immediately stand in a lower position to this man. That they would not be able to bear at all even though they can bear the humiliation dished out to them by the higher classes.

Also in many cases the lower-level man who was given a polite treatment may even misunderstand the situation and try to be more assertive than he would have ever done to anyone before. In other words the persons who were genial to him would hastily regret their act.

In fact the assertion of rights by the blacks in the USA is really a component of the higher level of communication and interaction they received in English language. If they had been slaves in a language like Malayalam they would not feel much like they are equal to the white men. Also any action of theirs to assert independence and individuality would not evoke the same level of sympathy as it has done so far.

For there are millions of people in India who live in extreme levels of indignity. Yet nobody wants to have any dealing with them other than be their leaders. Being a leader effectively keeps them above the populace.

It turns out to be a luxury in a nation where some kind of social prominence helps everybody to keep his own level above the common man. I can assure you that there have been very many persons who used them as a stepping-stone to international fame at the same time dishing out a lot of buffoonery to them.

#### Exploitation

Everyone in India talks about the exploitations by the English nations. Yet exploitation of any fallen being is a software code in the feudal languages. Once the indicant word level is down then there is no limit to one's ingenuity to exploit another human being who is in extreme conditions. One can then publicly talk of exploiting another person who is low in the indicant level. Nobody finds anything wrong about it. I have heard women talk of very good servants who are very loyal and hard-working with appreciation.

Yet they also talk and use guile to block any attempt by which this maid may escape their clutches through marriage. The poor servant vainly believes that her loyalty and hard labour would be rewarded with benevolence. The opposite takes place. Since she is good all attempts are made with shameless sincerity to see that any marriage proposal that comes her way is warded off. At the same time she is kept in a terrible feeling of gratitude for any crumbs (that can never save her) which are given to her.

#### Bridging the Class Divide

Imagine a social boss with a lot of workers under him. He would be addressed with consistently respectful higher indicant words by his workers. Naturally many others in the society would also follow suit. Persons who are connected to this business like head-load workers taxi drivers clerks in non-government establishments agricultural workers etc. would address him with the higher indicant and all reference to him would be with the higher indicants.

In Malayalam the words used would be Saar Thangal Muthalali Ningal (in Malabari) etc. in the guise of You. One may remember that the words Nee Thaan E-yaal Ningal (in Malayalam) are the lower indicant words for You.

For the word He the higher indicant words used would be Saar Avar Adheham etc. The lower indicant words would be A-yaal Avan O-an (in Malabari) etc.

Now this higher indicant words would be providing a halo of social security to the boss. Wherever he goes he instinctively expects and receives the higher indicant words.

The workers and other socially inferior persons would not even think of disputing this right. There would be no problem in this regard. In their mental software this man and his attributes would be stored in a position of dignity and reverence. Generally nothing of any awkward situation occurs.

Now imagine a situation where an occasion for social havoc can occur. For example one day this boss's sister sees a young worker and somehow gets infatuated. Both enter into the perils of romance. Braving the distress and admonitions of others including the boss's they marry. Now the boss is in a mighty big social calamity. If the boss is a very big shot he may be able to save the situation by moving the couple from the local society and planting them elsewhere. However usually such a thing is impossible.

If he moves with the couple socially and is in deep contact with them then a very natural phenomenon would take place. The entire society would not lift the worker to the level of the boss. Yet the boss's association with him would improve his mental and social address.

At the same time the boss's own mental



[Go to CONTENTS Click here](#)

address would start coming down. When both the brothers-in-law are mentioned together in social circles slowly the new brother-in-law's indicant levels would infect that of the boss. In many areas both would be mentioned with the same indicant words. This would immediately affect the social mobility of the boss.

He would find that the cloak of social halo that he possessed and maintained with careless adherence slowly becoming unstuck. Later he would find that to maintain the higher indicant levels he would have to put in deliberate and painful effort. However this would only spoil the show and the attribute of friendly disposition that he was reputed to have would slowly disappear. Where he was at ease with the subordinate crowd now he would cease to be at his ease.

For the class divide that the language had created would be bridged. For him it would be a case of a virus attack on his indicant word codes.

Now usually such things do not happen every day. For every person in the society including the female members is aware of the freedom that each class distinction would lend in terms of communication and movement. Yet the newspapers do report many such cases and in many cases terrible violence has happened.

Now this is a psychological factor which will tend to influence a lot of interpersonal relationships. It is true that everyone likes to move in the class of persons who belonged to the same professional or cultural group.

Earlier in the subcontinent there was sharp segregation based on caste which more or less assured this. However after the formation of English India and afterwards when social structures have tumbled there has been grouping of persons who though belonging to the same professional or financial group do not necessarily belong to the same cultural or intellectual group. When they mix or interact a certain amount of negativity is created in the air.

#### Language and Class

When I do debate about class one may think that the members of the various lower classes are all in terrible mental deprivation and do not have any assertiveness or leadership quality. Again it is a misconception and misunderstanding created by trying to understand a concept which from the English point of view is absolutely weird.

Let me take the case of one IAS officer and his peon. The IAS cadre is the highest official cadre in India where young men join in senior posts. This cadre is actually a grotesque continuation of the erstwhile ICS of English rule times.

Naturally this IAS officer who comes as a collector of a district can be a young man. His peon can be an older man. As per the dictates of the feudal language there would be a big chasm of difference between the psychological and social levels of the IAS man and his peon. Do not try to compare this with the social differences between similar men in an English context. For even though the settings may seem similar the reality is not the same.

Even though one may think that the peon is under a lot of social inhibitions actually in his own levels he would be building up a lot of hierarchy based on indicant words wherein he is in senior position mainly on the basis of age. All younger persons and other persons of lower financial and social levels would be kept in sharp subjugation by the usage of heavy indicant words.

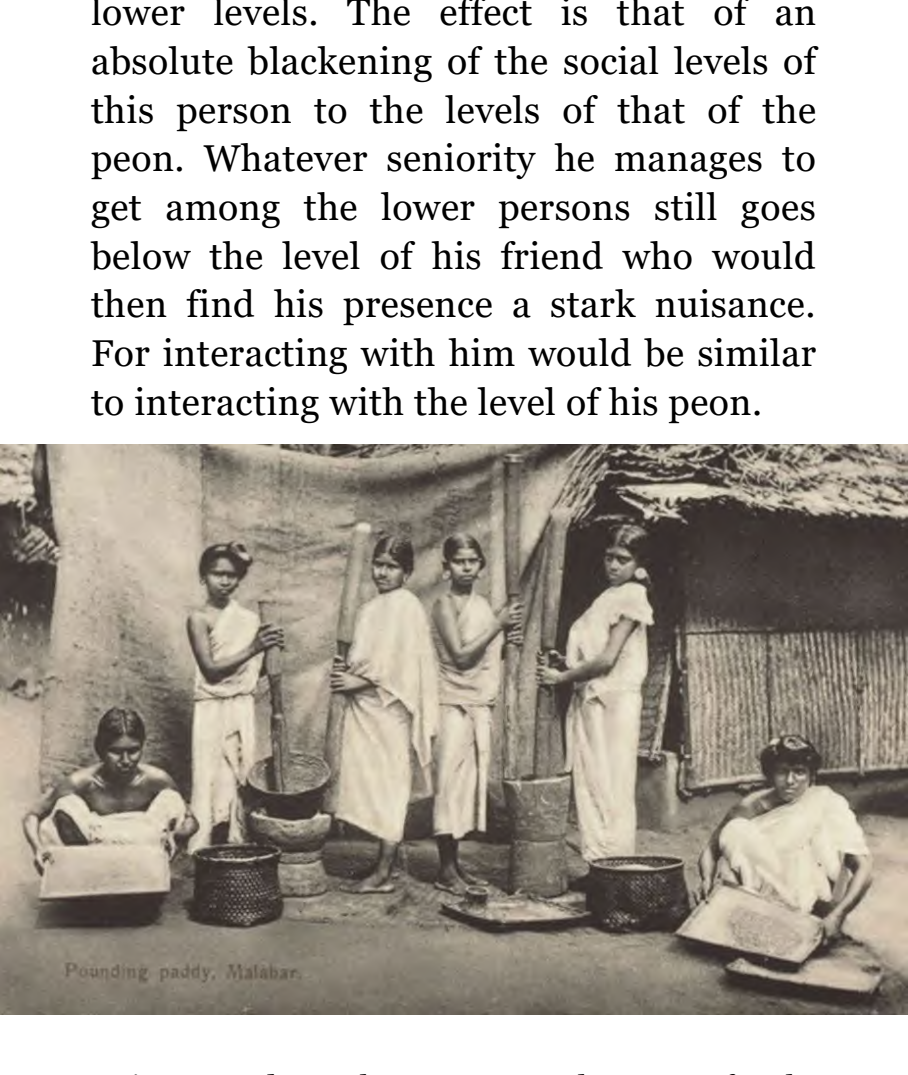
Moreover being a government "peon officer" he would be given feudal "respect" by a lot of lower financial class people.

Now think of a friend of the young IAS officer who is not having a displayable official or financial address. If he moves and remains in the enclosed social atmosphere of the IAS officer in the presence of the peon then he also gets the same respect in indicant words from the peon as is accorded to the IAS official.

However if he makes the mistake of becoming acquainted to the peon on a personal basis and exchange pleasantries in a manner that disables his higher connection then he is in for trouble.

For once the earlier address of senior connection is disabled then the other social hierarchy communication codes take over. In this verbal code location what comes out is the fact that he is a younger man compared to the peon. He has no displayable official position to exhibit. He is a friendly person etc. All these now turn negative attributes.

The peon and all his associates of similar age and even their family members almost instinctively and spontaneously change the indicant words assigned to him to the lower levels. The effect is that of an absolute blackening of the social levels of this person to the levels of that of the peon. Whatever seniority he manages to get among the lower persons still goes below the level of his friend who would then find his presence a stark nuisance. For interacting with him would be similar to interacting with the level of his peon.



*Being under the upper classes of the Subcontinent is a terrible state of existence. This is due to the pejorative content in the spoken languages.*

The real feelings are not really

**Go to CONTENTS [Click here](#)**

conveyable in an English language setting. When Englishmen brood in deep pain about the way they have treated their servants from the Afro-Asian nations during the colonial times, they should also have an awareness that the way they treated their servants in most cases were much better than the way the Afro-Asians would treat their own servants. In most cases, the persons involved would have been happier to serve the 'brutal' Englishmen, than their own 'nicer' fellow countrymen.

Do not believe that all colonial natives were from the servant class. For many were from the feudal, rich socially stifling class and also from other socially assertive classes.

#### Parks and Seaside

Now let us look at the parks seaside and other interesting places where the common man and his family can go and relax. There are a lot of such places in this country. Yet you would not find the rich affluent and modern-dressed class coming and relaxing there. They seek out places where the ordinary person cannot come see and talk to them.

At the same time the ordinary person is always on the lookout to intrude into the privacy of anyone out-of-the-ordinary he finds in a public place. However if he is properly kept in his social position and made to understand this factor he would not come near.

In India the social reality is either one of these. And definitely not a very healthy social mental level. A level in which many levels of society do not want to see or acknowledge a lot many others in the society.

Very few people use the abundant number of rivers and lakes and streams for swimming. Even sea-swimming is a rare thing in India. Nobody (especially the persons of higher social levels) wants to do anything that makes one move in areas where one needs to interact with persons of unknown indicant levels and where one's own indicant levels are not immediately showable.

I used to take a lot of hitch-hikers<sup>71</sup> when going long-distance in my private jeep. From this experience I got a curious understanding of the Indian psyche. Very rarely does an Indian give another unfamiliar Indian a lift in his vehicle when requested. For most people who own vehicles do not want to mingle with the common Indian crowd. If at all they do give lifts it is generally to those who look affluent.

If one does give a lift to a person who may be below one's own indicant level the incidental conversation may become one of a nuisance after some time. In this regard also the Indian crowd stands in sharp contrast to the society in the English nations.

Democracy: When we talk about social equality we must talk about democracy which is really a sprout of the equality of communication in society. Without this basic factor whatever formal form of democracy comes about it would only be a façade.

Democracy is an English concept. Here democracy is not confined to just periodic elections universal adult franchise secret ballot parliamentary system of government bi-party systems cabinet rule etc. English democracy is not working just because of all this. English democracy is embedded in the English language. The language assures that every individual at an individual level is equal.

Any official can be addressed by his surname. Other words do not discriminate any citizen on the basis of his station. No political leader or bureaucrat is holy or unapproachable or beyond an ordinary citizen's purview of critical analysis. The language psychology does not awe an ordinary man due to the magnificence of anybody or any institution.

However the environment is not the same in India. The language makes holy anybody or anything or any institution which is deemed superior for an ordinary citizen. The political leaders the bureaucrats the prosperous men wealthy businessmen all are naturally superior as per the Indian languages.

Here even if there were a hundred institutions which have formal elections and such other manifestations of democracy there would not be any real democracy. For the ordinary person is naturally inferior to the person who comes to power. His communication is crippled.

At the same time in an English-speaking institution even if there were no external manifestations of institutional democracy communication between the ordinary member and the positional leader would be of a more equal level.

So it should be understood that in India even if the formal processes of democracy are working the instinctive checks and balances of democracy would not work. For in this situation the whole administrative machinery would be working for the convenience of the higher-ups.

Because of this in India the private individual is highly vulnerable especially if he does not have some financial or social backing.

In any organisation if English is the medium of conversation then one can discern an atmosphere of easy interaction. The dialogue between the various positions of people who come into contact

---

<sup>71</sup>Hitch-hiking: There are many other attendant reasons for the general lack of interest in giving lifts to another person on a hitch-hiking basis in India. The main issue is the people are of different levels in the local feudal language verbal codes. This makes informal conversation difficult beyond a certain level.

**Go to CONTENTS [Click here](#)**

every day is one of a casual nature. Not much importance is given to formal actions of respect and seniority.

At the same time in any Indian office private or government if the medium of conversation is vernacular then there is marked subduing of the junior's individuality. They adopt an attitude of conceding to the senior: Do not sit and talk to them are careful in speech not to seem too casual lest their senior feels slighted; any information which is not liked or is contrary to that held by the senior is withheld.



[Go to CONTENTS Click here](#)

## Chapter 11

### The Concept of Politeness

There is a difference in what is considered as good and polite manners and behaviour in Indian languages and that in English.

In the former, polite expressions of behaviour essentially mean using the correct suffix or prefix of “respect” towards elders and seniors, and using respectful terms of address or reference towards them, accepting in mentality one’s own position without disagreement as expressed by the language; standing up in the presence of elders, displaying humility by such expressions as namaskaram, etc.

In English, polite behaviour has no reference to any of the above. Here, it essentially means using polite expressions such as please, sorry, thank you, pardon, excuse me, and such other words, and a polite tone.

It naturally includes such behavioural codes as forming a queue where there is more than one person standing for a thing, etc. This type of politeness has no place in the Indian vernacular, and possibly they would be understood as negative attributes which restrain a man from acting forcefully to dominate and manipulate a situation.

Though the Indian social communication is intimately connected to the concept of respect and disdain, the principle of “Give respect and take respect” doesn’t work here. Here, respect is to be given to the superior, and once that is established, the discerned superior cannot communicate with respect to the inferior.

So, to assure respect is returned, one should not show too much respect. This, in the Indian context, means one’s behaviour should be offensive and rude, and one should put on a mask of unapproachability and superiority.

For, in most cases, if one uses the higher indicant words to another person and also uses such words as Chettan, Annan (elder brother), Chechhi (elder sister), then what you would get in return is the lower indicant words. For, once you acknowledge another as a respectful superior, then it is only natural that he treats you as an inferior.

The effect of this understanding is manifold and is of striking proportions. With so much poverty and distress in the country, one would wonder why no one is bothered and does not go near the poor to help them.

One gets a feeling that, in spite of all claims to spiritualism, Indians are at heart very selfish and brutish. One of the main reasons why persons do not want to mingle with the downtrodden is the factor of being brought into the lower indicant levels by the underdog crowd.

If someone goes to help them without a proper and very obvious protective cloak of superior status and position, the underdog will use the most lowest indicant words to address the helping hand. The lower group of people are used to crude language, and generally they know only to acknowledge and respect power and not compassion.

If a young woman goes to a poor elderly woman in distress, she would be addressed first with some usage meaning “my child” or so; then, with it and within no time, the whole package of lower indicant words for You, She, Her, Hers, etc., would come out. In other words, this helping of a person in distress would only lower a person who is not properly attired with a superior position.

It may be mentioned here in passing that, if the same is done by an acknowledged superior person, then she would be Ma, Amma, Mother, Aunt, Chechhi, etc., and there would only be a progressive rise in her level of indicants. So, charitable actions in India can have a very non-tangible selfish ulterior motive.

### Hospitality

Here, a very striking thing about well-known English behaviour may be discussed to show the sharp contrast it has to popular Indian behaviour. The English are known for their stiff upper-lip type of behaviour.

It is generally said by persons from the outside nations that the English show of welcome to guests is cold and that it lacks the effusive cordiality and warmth that is a hallmark of Indian (and Asian) welcome to guests and visitors.

Even the English would be very thrilled to experience the exhibition of honour and courtesy and an attitude of spare no expense to them when they come visiting an Indian household or such other setting.

The actuality needs to be dissected and examined. In any Indian house or organisation, any outsider who comes with some level of superiority to be attributed to them would be given the higher indicants. Then, the whole psychological atmosphere is one of respect and honour.

To the acknowledged superior, nothing is beyond limits. Yet, the guest of honour is under a scanner. As time moves, each and every attribute of the person is absorbed with the smallest of details. Each and every point is compared with the local conditions and persons. Slowly, the grand standing of the guest comes down.

To put it in so many words, the grand levels of honour and respect given to the guest is not an enduring one. It is an event of passing glory. The guest should move out and be gone before his or her standing changes. Usually, the guests do that.

Compare this with an English situation. The guests are not shown such effusive welcome and honour that is so abnormal. The English welcome is not comparable with the Indian honourable welcome. The

**Go to CONTENTS [Click here](#)**

English welcome is one of friendliness. The other is of keeping one on an unstable pedestal and is not of enduring stability — and is necessarily fussy.

Though it is true that visitors who overstay are generally a bit of a nuisance, the Chinese philosopher Confucius's comment that both fish and guests stink after three days is possibly more based on Chinese language situation.

The effusive warmth of an Asian (feudal language) hospitality is actually a tool of conquest. Japan used it fabulously to befool the US officials immediately after losing in the Second World War. Using this tool, they more or less conquered a major part of the US economy.

#### The Metamorphosis of Respect

In India, one would concede a very glowing respect when one makes a first-time acquaintance with a man whose attributes are not fully known yet seems to be above the servant class. However, this state is not a state of equilibrium. It is actually in a state of dynamic equilibrium.

For, with the continuation of interaction, the level of respect will either go up or down. If the person says that his job is something like a professor or teacher or landowner, etc., then the indicant word would go to the higher level.

At the same time, if the conversation had given information that the stranger is a worker or private employee or some other person with not much of an address of a landowner or government official, the indicant words would go down.

The change in indicant words is sudden and abrupt. Most of the time, this does not cause much problem, as the person concerned may be mentally adapted to the level of indicants. In many cases, people do not go into social interaction with unknown persons without a halo of some prominent address or recommendation or introduction. However, in the absence of these things, real social and psychological problems can arise.

For, without the protection of the halo of some superior attribute, one is at the mercy of the other person. The other man's each and every use of indicant word would affect the way the immediate society would react to him and place him.

In many cases, persons do concede higher indicant words when they want something like a favour from another person. They shower him with exquisite higher indicant words. Then, the natural physical postures that go along with the higher indicant words also keep him at a pedestal.

Yet, this type of language usage is a typical hallmark of the so-called oriental treachery. For, the admiration, reverence, and deference that was extended would be purely superficial and a deceit. This tendency is actually an undercurrent of Indian social understanding.

For, everybody knows that one is entitled to respect, honour, and social precedence only so long as one can show one's power and prestige.

Hence, there is a mad scramble for achieving levels which one is not morally, ethically, or even intellectually entitled to. This can explain the tendency for corruption in Indian bureaucracy. For, everyone knows that honour in the Indian language comes not from honourable deeds or honouring of one's word or commitment or from a higher level of scholarship and learning.

If one is fabulously rich and affluent, then the honour comes in the language. If one is not rich but decent, then the indicant words used are of the lower level. For, no one gives higher indicant words for the decent. Even if one does give it, it is not a stable situation. The others in the society would not agree to this conceding of higher indicant words.

#### Towering Personalities

Everyone knows that India is full of towering personalities. Many would come with ji's as a suffix to their names, some with Ettan, some with Chechhi, some with Annan, some with Periyavar, some with Amma, and so many other suffixes.

These persons who are having a holy halo around them are treated with an unnatural level of reverence which is not natural in the English world. The degree of reverence goes up in an exponential manner — as more you extend reverence, the more higher he goes up.

Ultimately, he becomes a sort of all-knowing, all-solution-in-hand-but-you-are-not-fit-to-be-told sort of entity. Around him exists an immense sea of individuals who bask in the understanding that they are not fit to be equated with the hallowed, towering personality.

#### Manipulation of Superiors

Now, how do the subordinates react to the suppressing by language? They indulge in manipulation of the superiors. It is a sly game. Their aim is to create dissension among the superiors. Actually, in such things as politics where designations are not permanent, it is mighty easy. Here, everyone is wary of another person's position in comparison to one's own.

Suppose there are two senior persons who are friends and equal. One is made the leader of the whole party. The other concedes to remain the second. However, this is a very vulnerable post. For, the rest of the followers, after some time, would start showing marked servitude and respect to the leader and try to impress on the second that he is a subordinate and maybe equal to the rest.

In the vernacular, it is very easy to make a person understand that he is above or below another person by just referring to both using different levels of He, Him, His, or You. This becomes more painful when both the earlier friends are together and the leader slowly starts



**Go to CONTENTS [Click here](#)**

dissociating himself from his earlier friend and starts to feel that he is above the other.

Now, what would the other person do? He would himself start acquiring his own followers who would offer him servitude, and then would start engaging in manipulation of the other's group. "Groupism" or factionalism becomes rife.

Each group is like a pyramid. Inside each group also, there would be sub-groups which compete with each other. The same phenomena just repeating downward. It is a sign of democracy getting afflicted with a disease. It is a disease created by the feudal-language ambience.

It can be understood better if I compare the whole set-up with an English scenario. When Margaret Thatcher was the prime minister of Britain, she would be addressed as either Mrs. Thatcher or some other formal term by her subordinates. Or, if someone were having an informal friendship with her, she would be addressed by her maiden name.

In India, in the case of a similar leader, he or she would never be addressed by name. It is either Saar or Maadam or Maadamji, Mem saahib, or with a ji suffixed to her name, or with some other feudal title. In South Indian languages, even the words like She, He, etc., would be replaced by these words.

Under this leader would come a group of people. Each one of these persons would find security only if there is a sizeable group of persons who would perform the same type of obsequious poses.

If someone does not do it, then that person cannot be a lower-level member of that group. Anybody who has a follower is a leader. Here, the follower means a person who by instinctive inclination does homage to the person.

Usually, the followers stick on not on the basis of any ideological affinity. The main motivation is the chance to hold some office under some leader with whom they can be at feudal intimacy. Though they exhibit servitude to their leader, they are not unhappy. For, then they can easily build their own followers.

#### The Instinctive Aloofness

It is not to be understood that the feudalism in the language is of advantage to the upper persons. No, it is not. Both the persons in the higher echelon as well as those in the lower echelon suffer from the negativity it brings into their midst.

The total amount of negativity it brings into the society is not measurable, and its finer effects are not possible to quantify here. For, the effort required would be a gigantic one. Yet, we may try to peep at a few of them.

One of the major negative effects this language has on society is the division of social beings into hierarchical levels, each living in abject fear of going down to social levels below them. The fear is of a lower-level person getting into casual, respect-less intimacy.

So, the upper-placed person is always at pains to display his various positive traits like good family connections, financial stability, and high-class connections. He has to continuously display a recurring code of aloofness from a lower-placed guy who would like to get into a communication of equality. For, each level of equality would place a person in a specific level.

Generally, people display a studied, well-practised, and deliberate capacity to ignore people who do not belong in their social level. In fact, all human beings, including native-English people, would practise the art of looking-through others of the lower category who have risen above the rest in a social ambience of feudal languages.

Now, to put it frankly, these traits are seen in all societies where there is an infection of feudal languages. However, the one seen in a feudal one is certainly special. It is not possible for me to explain this further than to say that the effort as well as the impact of this performance is entirely different from that in the English world.

Another thing is that persons who are in the senior levels of a career or society find it difficult to imbibe new information or knowledge if the same is disseminated by a person who is of the lower indicant level, including in age. It may shock many native-English speakers to know that in India there are many private firms which have computers yet the bosses do not know how to use them.

These computers are in the possession of the lower staff who do the letter typing, page layout, etc. It is impossible for many bosses to sit with their lower staff and either learn the working or to even sit with them and input his ideas to the lower staff on a regular basis.

NOTE added on the 24th of May 2016: Please note that the above paragraph was written more than 15 years back.

#### The Lack of Courtesy in Social Scenes in India

This attitude is not one confined to the youngsters. Many groups of people do use the offensive, rude, overbearing, intolerant, and pretentious busyness as a means of overriding the suppressive social atmosphere. Take the case of the private bus-staff of India. They are generally rude to local Indians who come with faceless identity. However, to the person who comes with a halo of social or official position, they are highly accommodative.

The police and other department personnel connected with private bus-service behave in a very rude and disdainful manner to the private bus staff. However, the bus-staff (most of them) take it in their stride as one of the hazards of the job.



**Go to CONTENTS [Click here](#)**

In Malayalam, the police and other personnel use the lower or lowest indicant words to the private bus conductors, drivers, and the other staff. There is no doubt that these persons are mentally affected by the enduring understanding that they are at the beck-and-call of the lower government officials.

This creates in them a mentality to show their own version of superiority and control over other people. The only persons at hand are the bus passengers. On all persons who cannot retort, they take it out.

To the old women who are late in disembarking, to the students who scramble to get inside, to the persons who are a little slow in getting down, and even to the persons who are climbing inside, they use forceful and rude dialogues. However, to the decently dressed (meaning: people with means), they are generally courteous. To the cheaply dressed and the obviously of lower financial class, they can be very, very rude. At times, it is the opposite.

Actually, what I have written is markedly opposite to the picture of India that is being painted in propaganda literature and travel & tourism articles. But the reality remains that Indians are very rude to Indians who do not come from the higher indicant group.

[Go to CONTENTS Click here](#)

## Chapter 12

### A Matter of Perspective

Many years ago, when I used to go in my family-owned lorry — sometimes even driving it, even though I did not have the requisite badge for driving commercial vehicles — I did get some rare understandings about the factor of perspective when viewing social phenomena.

In the lorry, there would be a driver and a person known in local parlance as a cleaner. All three of us would be going to the same places, the same hotels, sharing the same space, seeing the same scenery, and our experiences would be almost the same.

Yet, as the lorry went through the long distance to Bombay, some 1000 kms away, we would be traversing through a number of small social scenarios as we stopped at various places. I found that the three of us, in each place, existed in three different levels of mental frame in all the societies that we interacted with.

The cleaner would go immediately to the lowest menial level, the driver would move at a higher adult level yet still of a junior level, especially if he is of young age, and at another different level but again of a subordinate level if he is of elderly age. It was not just that they voluntarily went into these levels, but that the society where we went had readymade positions to which the new entrants were to fit in.

Now, all three of us saw the local society in three different manners. For the cleaner, almost everybody was of highly respectful level, and he himself of discernable despicable level. For the driver, the cleaner's level was despicable, and his own level that of subordination to so many other levels.

Now this situation may not be understood in any English level of understanding, for the different levels of indicant words used kept these positions in a sort of stringent regimentation and tangible distance. The levels severely controlled the thought process, gestures, and poses.

Moreover, each level had a different way of looking at society and its different ingredients. For the lowest level, many of the ordinary levels were of striking superiority and hence above his level of purview. Any attempt by him to assess that level of persons would be seen as pure impertinence. These levels of persons would generally have an indoctrinated sort of feeling about the unapproachable holiness of many social institutions, including the bureaucracy.

The driver's level would also have more or less the same feelings about many institutions, but to the lower levels they were superior. The local dominant group of persons would see them as servant class.

Now it is seen that the whole feudal society does have these different levels of perception about the whole society. However the modern society in India is a little more dynamic compared to the old times. Persons do change their levels during the course of their life. Many of those who have been in the lower levels, once they grow up, may in many cases carry their old social fixations with them as they move up.

Again thinking about the driver-cleaner allegory, I have found that the lower persons who are kept in lower levels by the language tend to notice minor things which are actually taken for granted by a mature group or are of a silly nature to them. It is not possible to give an example of this attitude, for mentioning some of the items that they do discuss may bring in a lot of unwanted attention to this topic.

The lower levels in society in India do view such professions as government employment, doctor, engineers, etc., as very superior and that of unapproachable divinity.

Again I must insist that though similar feeling may be there in English nations also, the fact remains that the effect is different. For the lower levels in India are different from the lower levels in an English nation.

It is possible that the family of a nurse would always view the level of doctors as with a halo, a junior clerk's family would view a senior bureaucrat's level with holiness, a junior police official's family would be looking at senior official's level with reverence, and a schoolteacher may view many persons with some official title with awe.

These might be universal truths, yet the understanding of this statement in a feudal language would be entirely different from that in an English language understanding.

Now in the perspective of an Indian who lives in a junior social level when discussing about any social progress in the local society he would be thinking in terms of how many persons became doctors, how many are engineers, how many joined the government service, etc.

The capacity to see social progress as that of a total development of all the persons in a society would be lacking. It would be very difficult to insert this idea into the head of this person.

Many of these persons would get shocked when someone tells them that government employees are actually public servants and not persons in any superior social positions.

These persons are more impressed by the red lights on a superior official's car, the police sepoy's standing in a row to salute him or her when he or she alights, etc. They are more impressed by the power of these persons to make a man wait endlessly for getting access to them.

Actually if one points out that the real capacity of a senior bureaucrat is seen if

**Go to CONTENTS [Click here](#)**

an ordinary citizen can get his various official papers licences certificates etc. in a matter of moments instead of having to wait for them for days and sometimes months these persons can't understand it.

The lower persons cannot understand how the society will function if proper and consistent feudal respect is not bestowed to the higher-ups in society even if they are totally incapable of functioning according to the requirements.

The growing tragedy of India is that such persons with such feudal inferiority intonations ingrained in their brains are now increasingly occupying many positions where they should never have been given entrance to. Such positions include that of schoolteachers from where they poison the minds of a whole generation.

It must be understood that when Indians move into English nations they come actually in three forms — i.e. the mentally senior guys, the medium level, and the cleaner levels to use the allegory used in the example above. What they notice and react to give importance to what makes them insecure etc. depends on which mental level they are in. Moreover each group does react and behave to the same social stimuli in different ways.

And also bear in mind the categories of levels that I have used as samples have no connection with a person's formal Indian academic qualifications. For it is very much possible that a person with a Masters in some subject may really belong mentally to the cleaner class of the allegory.



[Go to CONTENTS Click here](#)

## Chapter 13

### A Factor of Anthropology

A factor of anthropology: The next claim I make may shock many persons, and many may clearly doubt whether I am on sure grounds. It can be summed up as: The very facial expression of a person who speaks only in a feudal vernacular would be different from the person who was brought up in English.

Also, the physical development would be different. Both these factors would be of a negative nature for the vernacular speaker and would be obvious to anybody who compares both.

This is a claim that can easily be checked. Just compare an Asian who has been brought up in England and knows only the English language and does not know his native tongue, and compare his demeanour and physical structure with those persons from his native land.

One set of ready examples are the blacks of the USA. Compare their postures, expressions, and general facial structures — such as lips, cheeks, bone structure — with those of the blacks of Africa in comparable professions.

That is, compare a black labourer in the USA with a labourer in any free black state in Africa. I am sure that my contention would be felt acceptable. An argument that it is due to the level of nutrition may seem to dent the argument. It can be faced by making the same comparison between a person of Japanese ancestry born and bred in the USA with a Japanese living in his native land.

You see, Japan cannot claim any lack of nutrition as of now. Even the physical growth of these persons with acknowledged small physique may show a marked and statistically relevant difference.

The same thing has been noticed in India. We can take the case of the highly suppressed lower-caste individuals who have been at the butt end of the feudal languages for centuries in India. Many of them have in recent times broken out of their ancient serfdom.

They now experience a new mental freedom after acquiring higher professions, including government jobs, and have made remarkable social advance. The children of these individuals have shown changes in their physical growth and expression, differing from slight to remarkable. It may be noticed that as one goes up in the society, the lower indicant levels are shed, and one enters the higher indicant levels. The mind also changes from a feeling of subjugation to one of domination. Neither of these are English phenomena.

NOTE added on the 24<sup>th</sup> of May 2016: Read about the anthropological experiment that I did. Read: **Shrouded**

Satanism in feudal languages!

Taking the argument further, we may even see that just by observing a person's facial expression, one may get an idea of what type of language environment he is subjected to. If it is English or some language which has the same relevant qualities like English, then even the children would be having special looks and features.

It may be understood that this effect is entirely independent of race and colour and pedigree. So that I can emphasise that if a child of English pedigree is brought up in Kerala in Malayalam as the spoken language, the child would have Malayalee features. At the same time, a child of Malayalee pedigree brought up in England in a fully English environment would display an English poise and bearing.

### Envisaging a Behaviour

On knowing a person's language, one may correctly envisage how he would behave in a given social context if his social levels were also known. For there are certain ways a language would force a man to behave and restrain himself in communication and behaviour.

For example, a Tamil-speaking worker would enact a particular pose of obsequiousness to a senior person if he is fully indoctrinated in Tamil only.

To go beyond all this, one may say that if one gets a skeleton of an ancient man, then if we were to diligently work out how this man's language was, one may understand his station in his society.

[Go to CONTENTS Click here](#)

## Chapter 14

### A Brief Page on Kerala

Since I have taken Kerala as a base area to use for the purpose of examples and illustrations, it is good that I do give some historical data about this place. What I give here would be entirely different from the scholastic version of history and would necessarily keep away from their domain.

When India was formed in 1947, there were two major states in South India. They were the Madras State and the Mysore state. The former was a Tamil-speaking state, while the latter was a Kannada-speaking state.

At the same time, to the southern tip of Madras state and to its western coastal region, there were two small independent kingdoms by name Travancore and Cochin. Both were ruled by their respective native kings. They were independent kingdoms. Yet it was English suzerainty in the subcontinent that assured their existence.

Let me mention about the Madras state. It had been a presidency under the direct rule of the English. At the same time, it should also be understood that even during English times the actual local government was run by a native-blood chief minister with an elected legislative assembly to help him.

To the north of the above-mentioned two minor kingdoms of Travancore and Cochin was a geographical area known as Malabar. This area was also a part of the Madras state.

The language of the Travancore-Cochin area was Malayalam. While the native language of the Malabar area was something that can be called Malabari. It is now slowly going extinct. Malabar was a district of the erstwhile Madras Presidency. After the formation of India, Malabar continued as a district of Madras State.

The state of Kerala was formed after independence in 1956 on the 1st of November by joining the Malabar region with the Travancore-Cochin regions.

The major unifying factor was the presence of huge numbers of lower castes (Ezhava, Chovvan, Paraya, Pulaya, Vadan, Shanar, &c.) from Travancore area who had converted into Christianity. They spread the language of Malayalam into Malabar area. Moreover their forced occupation and possession of huge stretches of forest lands in Malabar would have become a law and order issue if Malabar had continued to be part of the Madras State.

The above-mentioned information is not liked by the Christians who belonged to the converted group. They do not like their ancestry to be associated with any lower castes.

In Travancore the lower castes were severely suppressed for a long time. However when the English Christian missionaries from the London Missionary Society entered the kingdom and converted the lower castes they improved intellectually. However it was the intervention of the officials from the East India Company (later English India) from the Madras Presidency that gave much social freedom to lower castes.

The above-mentioned information is not liked by certain lower-caste organisations who claim that it was their agitations that gave social freedom to the lower castes.

NOTE added on the 24th of May 2016: Read 1. Travancore State Manual 2. Native Life in Travancore.

Both Malabar as well as Travancore-Cochin had the same kind of social superiors as seen in many other locations in the subcontinent. The Brahmins were on top. There was also the kingly race called the Varma who were on par with the Brahmins. But then it was the actual king who held real temporal powers.

However there is an argument that these kings were by ancestry from the Sudra races. It is seen mentioned that many social groups did attain higher caste levels by giving presents and other offerings to the Brahmins who were the social deciders.

The above-mentioned information would not be liked by kingly races. For they would be happy to claim that they are from Kshathriya caste of the Brahminical religion (commonly known as the Hindu religion).

The main serving class of the Brahmins were the Nairs. The link between the highest Brahmin family and a Nair family can be equated to that between the IPS “officer” (royalty of the Indian police department) and a constable. Both the IPS and the constables are quite powerful at their specific locations. The Nairs were also quite powerful at the local village and town level as they stood above the lower castes under them.

By ancestry the Nairs are mentioned as Sudras. Sudras are actually the lowest of the four-caste hierarchy of the Brahmin religion. However when speaking about the Nair if at all they do have any Sudra pedigree its percentage is more or less negligible. For there was a particular kind of social phenomenon in practice here.

It was that the younger brothers of a Brahmin family could have casual marital or mere sexual relationship with the females of the Nair families. It was socially allowed and more or less promoted.

Currently most Nairs do not have any lower-caste appearance. Even though this is mainly mentioned as due to the presence of Brahmin blood in them the actual fact would be that in all the small localities they would be the master class holding modern police constable powers. They can address all castes under them as Nee Eda Edi &c. and use derogatory words of reference such as Avan Aval etc. on them. Even their women would use



[Go to CONTENTS Click here](#)

these words on the lower-caste individuals of whatever age.

Nairs existed as a sort of supervisory caste. When the language is feudal this gives terrific and also horrible powers of addressing to them. They have to maintain their obeisance to the Brahmins. Then their position is assured. However with the coming of English rule in Malabar the Brahmins lost their temporal powers. Then the Nairs revolted in a sly manner against the Brahmanical dominance.

They slowly started refusing access to their females to the Brahmin males. However by that time the Brahmins were also slowly emerging from their own social and familial restrictions.

In the Malabar area the traditional language was quite different from Malayalam. This information is not liked by the modern pro-Malayalam sections in Kerala. For they have not been informed of this fact.

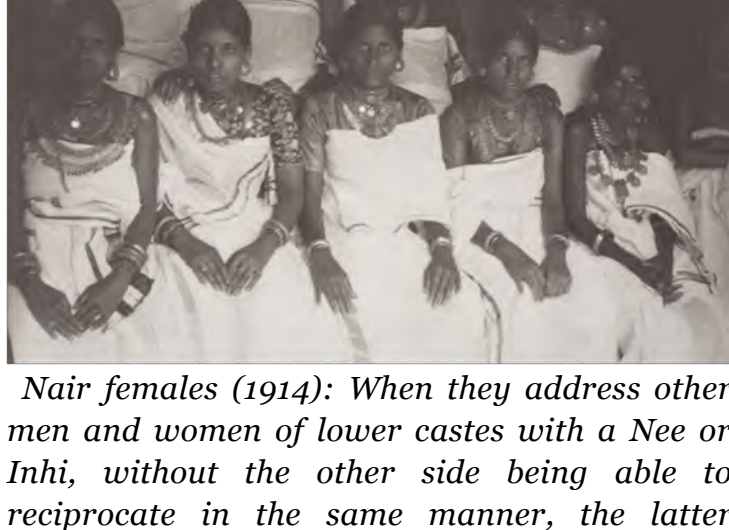
In the Travancore area the traditional language was actually Tamil. However this mixed with the local dialects and then added a lot of Sanskrit words and the language of Malayalam slowly emerged. Most of the words in Malayalam are found either in Tamil or in Sanskrit. However it does seem that both Sanskrit as well as Tamil had actually loaded on a different base language which might be the base language of Malabari also.

The above-mentioned information that they are having Sudra ancestry would not be liked by the Nair. They go around claiming in all places that they are Kshathriyas.

Malabar region consisted of two distinctly different locations. They can be called the North Malabar and the South Malabar. Till the advent of English rule in Malabar both these locations were totally separate.

A river by the name Korapuzha was the boundary between these two locations. In those days the people of North Malabar had a sort of superiority complex with regard to the people of South Malabar.

The Nairs of North Malabar did not allow their females to marry into South Malabar Nair families. In fact if anyone did it they would be ostracised from the caste and family.



*Nair females (1914): When they address other men and women of lower castes with a Nee or Inhi, without the other side being able to reciprocate in the same manner, the latter would feel the degrading codes spreading over their body.*

The next in line caste in Malabar was the Thiyya caste. Actually there are two different and separate castes known as Thiyyas in Malabar. In north Malabar the Thiyyas are Marumakkathaya (matriarchal) Thiyyas. Family property moves along the female line.

In south Malabar the Thiyyas are the patriarchal (Makkathaya) Thiyyas. Family property moves through the male line.

In those days the Marumakkathaya Thiyyas (north Malabar) did not allow marital relationship with the south Malabar Thiyyas. In fact they treated the southern Thiyyas with disdain.

However both came under the verbal thralldom of the Nairs who could and would use derogative words like Inhi Oan Oal Yentane Yenthale Aiyitti ngal etc. about the Thiyyas. So from the Nair perspective both were same people. However the north Malabar Thiyyas winced under their comparison and imposition of equality.

North Malabar Thiyyas do have a tradition that they are the descendants of people who came from some area in Kazakhstan.

Some of the Thiyyas over the centuries have ended up as lower-caste labour classes connected to the coconut tree climbing and tending.

However in north Malabar where English rule bestowed much quality improvement for the Marumakkathaya Thiyyas, the modern Thiyyas would not like to be equated with the lower labour classes. They would mention evidence that north Malabar Thiyyas did have illams and aristocrats among them in days of yore.

To this extent the above-mentioned information would not be liked by the Thiyyas both southern as well as northern.

In the Travancore area the main caste that came just below the Nairs was the Ezhavas and associated castes. They are mentioned as people who came from Ezham or Sri Lanka island. Since whoever came to this location and ended up under the Nair castes were treated as labourers by the Nairs.

Since English rule was not there in Travancore the Ezhavas did not get the social liberty that had arrived in English Malabar. In that they were not allowed to wear decent clothes or get access to education or the right to get government jobs under the king. It so happened that in the immediate aftermath of the creation of Kerala in 1957 by amalgamating Malabar with Travancore-Cochin state the state administration saw the influx of a lot of English-speaking incorruptible officer class of people from Malabar coming to Trivandrum.

Among them were the Thiyyas of Malabar apart from other castes. The Ezhavas insisted that these Thiyyas were actually Ezhavas. Thiyyas especially the Marumakkathaya Thiyyas objected to this. They argued that they are not Ezhavas. To



[Go to CONTENTS Click here](#)

a limited extent the Makkathaya Thiyyas of south Malabar did not have much problem with being identified with Ezhavas.

However the Marumakkathaya Thiyyas of north Malabar were totally against being branded as Ezhavas.



*Chovvan. Picture: Native life in Travancore*

The above-mentioned information would not be liked by the Ezhavas.

With the slow degrading of official standards the earlier mentioned English-speaking Thiyyas slowly vanished from the administration. Moreover Thiyyas also demanded lower-caste reservation for jobs which they saw was being given to Ezhavas. This led to a total upside-down tumbling of Thiyya features.

Instead of high-quality Thiyyas arriving inside the government jobs totally unfit no-English-knowing feudal-minded Thiyyas became the Thiyyas holding government jobs. There was no location of correspondence between the English-speaking Thiyyas in the government services and the Thiyyas who got government jobs via caste-based reservation to government jobs.

The above-mentioned information would not be liked by the Thiyyas in government service who got in through caste-based reservations.

Apart from all this there is another history connected to the Thiyya–Ezhava dispute or amalgamation. That is connected to a temple constructed in Tellicherry by an Ezhava leadership. It was part of a concerted conspiracy. This is a lengthy item. I cannot go into that. However what can be mentioned is that there are a lot of manipulations in what is understood as history. [Tellicherry was once the sub-divisional headquarters of Malabar district administration].

The above-mentioned information would not be liked by all or some of the caste members. Depends.

Below this tier of castes there were other more lower castes who were maintained in their respective lower statuses by the castes immediately above them. This included castes like the Pulaya Paraya Vannan Malayan etc.

They had actually lived in deep penury in social conditions similar to slavery. But no chains were used. For the language structure was so powerful that they were mentally indoctrinated about their own inferiority that they would never even contemplate about being equal to any senior caste member. They were the classes that had suffered the most intense suppression in the class hierarchy. They include the etc.

When Queen Victoria<sup>72</sup> banned<sup>73</sup> slavery in the English Empire and the order was enforced in all the places under direct English rule all over the world and those under their suzerainty it had its impact here also. Much legislation freeing the slaves were passed in the Madras Presidency and also in the Travancore-Cochin kingdoms.

The ethnographic information that needs to be mentioned here is that many of these lower individuals from the lowest castes have converted into Christianity. After moving to the Malabar regions they have occupied and cleared many hectares of forest lands. As of now they are living middle-class to affluent-class lives. They do not bear any lower-caste personality.

For they have been transported from the language code location where they were at the butt end of the feudal suppressive indicant codes to the higher levels where the verbal usage to many of them are of the Brahmanical levels. Once the hammering of the words was removed the personality enhancement in them was phenomenal.

Many of them are not entitled to any caste-based reservations for government jobs or for higher education. Yet they have not shown any backwardness due to this. In fact there may be many persons from

---

<sup>72</sup>Queen Victoria: Queen of England and Great Britain, and also the empress of India. One of her monumental achievements was the abolishing of slavery in all global areas where the English administration was in force. British navy was ordered to arrest any ship carrying slaves even on the high seas. It was during her reign that the Indian possessions of the English East India Company were taken over by the British Crown, in a very sly move.

<sup>73</sup>Banning of Slavery: In 1807 Great Britain passed an Act for the Abolition of Slave Trade. It effectively led to the freeing of slaves in many places including India where there had been innumerable slaves who lived with no visible complaints. This act was a great financial burden on the British exchequer for large sums of money had to be set aside for giving as compensation to slave owners in some locations. And it was entirely a moral and humanitarian act by the English nation, an equivalent to which I have not been able to see in human history.

**Go to CONTENTS [Click here](#)**

this group who are senior government “officers”. And some of them have even become central government ministers.

The above-mentioned information would not be liked by the converted Christians of Kerala.

The lower-caste individuals who did not convert when the English missionaries were doing it missed the opportunity for personality enhancement via social improvement.

Even though they have caste-based reservation for jobs and education they have not been able to erase the lower-caste branding. But then many of them might be financially quite rich. For government salaries and other perks are of astronomical levels. Beyond that not many would refuse to extract a bribe if they can.

The above-mentioned information might not be liked by the scheduled castes.

Converting into Christianity now does not give the same effect as that of converting into Christianity when it was done by English missionaries. For now conversion just means moving into the command of another feudal-language-speaking leadership. For the Christian evangelists who promote it speak feudal Malayalam.

Now there is this bit of information also to be mentioned. All castes below Nairs are not actually Hindus. Hindu religion is the Brahminical religion. Till around the beginning years of the 1900s castes in Kerala below Nairs were not allowed to enter the Hindu temples. They were not allowed to recite or study the Vedas or to pray to Hindu gods. To a limited extent this prohibition was in force for the Nairs also.

All the lower castes did have their own deities and other spiritual traditions. However due to them having a low opinion about themselves the lower castes aspired to get connected to the spiritual traditions of the socially superior castes.

The above-mentioned information would not be liked by the Hindu communal parties and organisations.

The Ezhavas are mentioned as traditionally praying to their ancestral deities Maadan and Marutha. However most Ezhavas seem to have ditched their ancestral deities and got into the Hindu bandwagon.

The above-mentioned information would not be liked by the Ezhavas.

As to the north Malabar Thiyyas, they have their traditional gods like Muthappan. However as of now they have also mixed their traditional practices of worship with that of the Hindu (Brahmin) traditions.

In Malabar before the coming of English public education entry into government jobs under the small-time kings was barred to the lower castes. However the coming of the English changed the situation. During that period a lot of social upheaval took place in the Malabar area.

The English introduced English education by which for the first time the educated lower castes could contemplate a level of equality with the superior social classes. For in Malayalam it would have been near impossible to understand how a lower-caste man is equal to a higher-caste man. A communication with equal stature would have been totally impossible.

Many Thiyyas mainly from the Cannanore and Tellicherry areas went in for good English education and later entered into the public service in a wide range of levels of positions.

At the same time in Travancore-Cochin areas where the rule of the native kings continued till the formation of India the lower castes could only dream of these achievements of the lower castes of Malabar.

It is possible that they did not dream of such things as very few people would have known much about the Malabar realities it being a different state with not much administrative or social connection. In fact till around 1980s the common man in Malabar had only very limited information on Travancore areas of their own state.

Now speaking about south Malabar there is a very heavy bit of history connected to the Makkathaya (patriarchal) Thiyyas there. When both south and north Malabar locations were joined together into one single district by English rule a lot of social changes perched upon the region. Before this amalgamation both locations were under the rule of tiny kings and small-time rulers.

The Makkathaya Thiyyas were under the social and language-code suppression of the higher-caste Nairs and the Hindus (Brahmins). In the ensuing political freedom that had come upon the location many of these lower castes converted into Islam. Whereupon they lost most of their language-code-based mental inferiority. It then created a lot of brooding animosity in them against their former tormentors the Nairs and the Hindus (Brahmins).

This brooding mood culminated in a huge communal clash in the region. It is generally mentioned that the Muslim side was very brutal in their vengeance. However the fact remains that the actual fighters on the Muslim side would be the just-converted-to-Islam people from the utterly lower caste Cherumar and a few Makkathaya Thiyyas.

It is quite possible that the other populations including the non-converted Makkathaya Thiyyas would have stood by their master class the Hindus (Brahmins). They would have attacked the Muslims also in revenge. Whatever the minute incidences the English administration set up special police force to deal with the communal clash.

The communal clash was crushed by the police force. Many of the rioters were packed off to the Andaman & Nicobar



**[Go to CONTENTS Click here](#)**

Islands. It is said that after the formation of new India in 1947, many of these convicted were re-defined as freedom fighters. The communal clash itself was historically doctored as a revolt for freedom. The families of these “freedom fighters” were made eligible for freedom fighters’ pension.

The above-mentioned information would not be liked by some populations in the mentioned locality.

When the northern and southern areas were amalgamated and made into Kerala there was a mixing of bureaucracies. A lot of senior bureaucrats of Madras State entered into Kerala State service at an appropriately higher level.

These persons were good in English and stood in marked difference to the bureaucrats of south Kerala. For the latter were coming from a Malayalam-dominated feudalistic bureaucratic culture different from the Malabar bureaucracy.

Now from this premises I want to go into some level of inference. It is generally seen that persons who enjoy a higher social class status in India do show a markedly different physical features facial expressions and postures from that of the person who lives in a lower social class. This is a fact and also a contention of my postulates on language codes.

For the purpose of study I am taking the case of two castes of Kerala. That of Marumakkathaya Thiyas and that of Ezhavas. Both were of comparable social levels though the former was matriarchal while the latter was patriarchal. It was observed (by me) that the English-speaking Thiyas (during English times and in the years immediately following English rule) who occupied higher government jobs did have a very liberated physical looks. They stood with a sort of unhindered dignity and by complexion also they seemed more lighter.

This was not a common feature of all Thiyas for they in their feudal social system did have to be obsequious to a lot many other castes. That is the English-educated Thiyas stood in noticeable difference to the non-English-educated Thiyas.

At the same time it may be remembered that the Thiyas as a whole enjoyed much more social status in Madras state during English rule. Again I must stress that the non-English-educated Thiyya did maintain a certain level of crudeness in his common demeanour.

In 1956 that is around 9 years after the formation of India Kerala was formed by taking the Malabar district from the Madras state and clubbing it with the Travancore-Cochin state. Many Malabar officials moved to Travancore areas. When the Thiya officers were posted in Travancore areas the local populace found a class of persons who though declared to be equivalent to the Ezhavas but of definitely different demeanour.

This created a general talk that the Thiyas were a class that has inbred with the white men (supposedly English). It is true that there were some families who did have English blood in them. However this was not the case with the majority of Thiyas who did improve through English education.

(Note added in 2023: There is some talk that the north Malabar Thiyyas were of Greek bloodline. However as of now many of them have mixed bloodline).

Actually there were a lot of other castes in the higher bureaucracy of Malabar service.

All of these English-educated bureaucrats did exhibit certain common features which were in contrast to that of the Travancore-Cochin bureaucrats. They communicated between themselves with a liberal dose of English and even their communication with their junior staff was with a sprinkling of English words and usages.

Many of them addressed their colleagues by their name even if there was a slight difference in their positional status. They communicated fast between themselves to get their bureaucratic duties done. Most of them were honest to a fault. Had a feeling that they were really public servants and not public masters.

Charges of corruption nepotism manipulation etc. could very rarely be attributed to them. Yet it is possible that actually they were not innately noble in thoughts or deeds other than from a sort of fixation forced by their thought process in English inside their work area.

When India was formed many castes were declared backward and very backward and they were given reservations in getting public jobs and in getting seats in educational institutions and professional courses like medicine engineering etc.

Among them the Ezhavas also got reservation. When Kerala was formed as a state the Thiyas found the Ezhavas enjoying reservations in public appointments and in educational institutions while they had to compete in the open merit. This created a hue and cry and the Thiyas were also given reservation.

Within a few years of time the newer generation started getting into the retirement vacancies in government jobs. These people came from the non-English background. They were very much cocksure of their rights. They had an understanding in Malayalam that they were the public masters and not the public servants of yore.

In demeanour also they did exhibit a remarkably stunted physical expression with a heavy bearing and deliberate slowness of movement that is required to induce a feeling of reverence in the general public. They used the word Saar liberally to their seniors and colleagues.



**Go to CONTENTS [Click here](#)**

They expected that word and along with the connected deep deferential obsequiousness from the common man. Not even a bit of argument from the ordinary man was liked or tolerated. For they would claim with a grotesque wretchedness that they are officers and hence above the limits of such intrusions.

These observations are mine. There are means at my disposal to prove my contentions.

[Go to CONTENTS Click here](#)

## Chapter 15

### The Miscellaneous Effects

#### Techniques of Leadership

There is a very mean, and at the same time very effective, technique used by feudal-language persons in India to achieve an acknowledgment of leadership or social dominance.

Actually, the underlying principle of leadership — that a leader is one who has a follower — is a continuing theme in this practice of social dominance. The technique is to arrange a lot of low-calibre persons around them in a constant pose of bowing and continuously uttering the words Saar, Maadam, -Ji, Chettan, Chechi, Saab, Memsaab, etc.

This social atmosphere actually impresses the outer world and also intimidates some. This very efficiently establishes a sort of feudal aura around them. Their attributes go up in measurement. The problem comes when an outsider comes near this self-contained “bio system”.

This outsider is psychologically forced to concede the same level of feudal respect or else go in for a pose of assertiveness. The latter stance may not be possible unless one has very obvious qualifications and qualities that the lower satellite-like guys can discern and acknowledge.

The fact is that the whole social system of India is revolving around this intent of achieving a mini-social system around each individual to form a microscopic or macroscopic society where one is the boss and the person of indisputable dominance. Hence the society at large is really a conglomeration of all these make-believe feudal systems, all of which try to find a place for themselves in a maze of comic pandemonium.

#### Towns and Cities of India

In areas where the language is feudal, there exists a non-tangible factor which prohibits the easy communication between the different levels of individuals. Even persons who are actually of comparable social standing may not communicate with each other unless some formal introduction of one is made to the other.

I have seen the effects of a wrong introduction and its piercing impact on a person. One day one of my acquaintances who was a person with a good respectable social standing was involved in a real estate deal in the guise of real estate agent. Though a person with sound social position he had fallen into some pecuniary difficulties. So he was doing some real estate dealings as an agent to tide over the difficulties.

One of his friends who was a rich man told him to get a buyer for his property. One day he got a prospective buyer. Immediately he called his friend who told him to call his lawyer’s clerk who was in possession of the concerned documents and get it for the buyer’s perusal. Next day this man called the lawyer’s clerk. At that time I was with him. I heard him making his request. I heard him fend a lot of inquiring questions with the answer that he was the agent in this deal and hence he required the documents.

I literally saw the man flinch on some verbal infliction. I don’t know exactly what the dialogue was which had made him wince. However I could imagine it. In Kerala in the Malayalam language real estate agents don’t have a high standing in society. Most of them are considered to be illiterate vagabonds (actually it is not so). The advocate’s clerks do put on a big show of social prominence because the advocates themselves try to put on an air of superiority. Generally in India most advocate’s clerks are low-quality persons.

This man who made the call looked slightly shaken and told me that it is not possible to phone such persons without proper introduction. The next day I met the man again. He was beaming. He said that he had met the lawyer’s clerk who was very apologetic and had told him that he had not known that it was he who had made the call.

In this case there was a happy ending. However in all such impromptu interactions there would neither be the time nor the patience to achieve a consoling finale.

Another example I can relate is of a group of young men making a mud-cut road through a paddy field to connect two main roads through a shortcut. Its other fringe benefit would be that all the persons who live in the vicinity would be near to both the main roads and many would have the chance to bring four-wheelers to their houses. The general real estate value would also enhance.

This incident happened some 20 years ago in a town where I was at that time resident. All the local people who were of similar social level agreed to lend help. Many of them surrendered a part of their land to make way for the road. At the end of the path was the house of a senior military officer. He wasn’t on interacting terms with the local populace. In fact he wouldn’t have entertained any of the young men to come and sit and discuss the issue of land surrender.

Actually when the young men made some attempts they were more or less shooed away with nonchalance.

I am not aware of the ultimate ending of the story. Possibly at some later date an amicable agreement may have been reached. Yet the above tale is recounted here to indicate the problem which exists in this nation. It is not easy to sit and discuss with everyone; factors like age difference financial soundness family background professional levels and many other things would discourage even the most minor of interaction even if it is for a most exigent matter.

**Go to CONTENTS [Click here](#)**

There are many reasons why the cities and towns of India are so horrible. Apart from the continuous filling of people from the interiors the main reason is the lack of an intelligent farsighted town-planning. Most of the persons who are involved in this endeavour do not communicate with the others who also have power and say in town-planning. They do communicate in forced situations. However that communication would be in a very unnatural setting.

It is not just a matter of two individuals from two different departments interacting but that in the presence of another third person their manner and style of communication and relation metamorphose into a strange one. Each person is at ease and comfort only with his own subordinates who tender quiet obeisance to him.

The planning they do is in isolation to the ideas that are being planned at other ends. The end-result is a level of planning which exists in pitiable nonalignment and dislocation to the planning of so many others who are also involved in the process of planning. This factor is apart from the general lack of sincerity and the lingering craving for making as much money as possible from any public work for one's own pocket by the bureaucrats and their henchmen.

Even though I have dealt with this aspect in such a mild manner it may be understood that this pathetic and wretched mentality is a continuing social software program code that is causing havoc to the Indian township planning. It may be understood that each township does not stand in solitary existence but is in constant interaction with so many other townships roads vehicular traffic schools colleges arrangements of sanitation etc.

When we are in this theme let me slightly digress into the ancient towns of Harappa<sup>74</sup> and Mohenjo-daro<sup>75</sup>. There is a bitter contention going on in India whether it was a Dravidian<sup>76</sup> civilisation or an Aryan<sup>77</sup> civilisation. The north Indians consider themselves as Aryans and the south Indians are called Dravidian.

One doesn't know what the spoken language of these ancient cities that are generally called as of the Indus Valley Civilisation<sup>78</sup> was. What I would like to put in here is that if the language of these cities had a non-feudal content like English then the singularity of the town planning is natural. If the language was feudal then the efficiency of the town planning is superimposed and could point to a strong centralised authority in the kingdom.

Here I would interject to say that all ancient civilisations need to be restudied on the basis of the feudal content in their languages. The exact extent of effect it had on the town planning autocracy people's welfare social stratification affinity for violence etc. would need to be quantified.

Here I would interject and claim that if the language of the populace of say New York one day changes to some other language like Malayalam Tamil Hindi or even possibly Spanish then the smooth flow of life and communication there would cease. In its stead would come about a city resembling Delhi Bombay or some other equally messy cities.

Suddenly the city would turn into a gutter and all levels of neatness would disappear with neat areas confined to places of exclusive affluence.

**The Incessant Movement of Population from Villages to Towns in India**

I think this is the right point to initiate the discussion on the reasons for the migration of people from villages and small towns where life is very peaceful

74Harappa: Site in Pakistan of an ancient town connected to a period known as the Indus Valley Civilisation. The township is very impressive on account of the elegant planning and systematic arrangement of houses seen in this site.

75Mohenjo-daro: Site in Pakistan of an ancient town connected to a historic period known as that of the Indus Valley Civilisation. The township is very impressive on account of the elegant planning and systematic arrangement of houses seen in this site.

76Dravidian: The people of south India are generally known as Dravidian. Dravidians are generally mentioned as dark-skinned. However, in south India, in places like Malabar, a wide variety of ethnicities are in existence. And there are plenty of persons who are fair complexioned and of light-coloured skin. People of Travancore were dark in the earlier ages. But as of now, due to much blood mixing, a lot of persons there are also fair-complexioned.

77Aryan: Actually Aaryans. There is some mix-up of words. Aryans are people of Germanic origin or so, as claimed by Adolf Hitler. Aaryans are seen mentioned as people who came to north India from the West Asian regions and settled in the northern parts of south Asia. Their early language is seen mentioned as Sanskrit. They brought in the four varna caste system to location. It might be true that the four varna actually point to the presence of four or less different ethnicities among them. Currently north Indians generally claim to be Aryans.

Anomaly exists in the fact that the Germans claim to be Aryans. They do not have the visible features of the north Indians. Yet it is claimed that their language does have some level of connection with Sanskrit. German might be a feudal language like Sanskrit.

78Indus Valley Civilisation: The ancient human civilisation that existed along the hinterlands of River Indus. The prominent sites of this civilisation that have been dug up include the Harappa and the Mohenjo-daro townships.



**Go to CONTENTS [Click here](#)**

healthy and tension-free to big towns and cities which are dirty and terribly congested.

Since ancient times the Indian villages and towns have existed in a stagnant and resigned social monotony. Everyone was arranged in a hierarchy which was forced by language but sustained by caste which was its own direct consequence. Everyone knew his place and station in society.

With a feeling of hopelessness of any escape from these strings of hierarchy one existed as a part of an ever-repeating pattern of social order.

This hierarchy was not only in the society at large but also inside the family where one would have to position oneself in terms of age lineage wealth seniority of one's sons etc. However even in historical times there were places where one could escape from the tyranny of rank and position.

These were the crowded cities and big towns. It afforded what an average fleeing person desperately sought for. And that was the anonymity that these jam-packed bustling places extended.

Here the strings that bore a man down socially would get broken. In spite of the appalling civic conditions one achieves a sort of mental salvation.

Even now I know many persons who crowd into Bombay just to experience the mental freedom that the breakdown of feudal social bindings can offer. Yet there is still no complete sense of salvation for one is forced to miss so many other aspects of life out there and life is not easy.

However one finds the vigour of the bustling crowds invigorating. In spite of all this the feelings are only a serviceable substitute for the real sense of mental freedom that Indians could never envisage till the advent of the English language.

Here I have not taken into account the persons who also move city-ward searching for livelihood. However this factor is also slightly connected with the feudal-language factor. But that needs to be discussed in another area.

Generally all cities in India which had a lot of English-speaking population would be very nice and reasonably well-planned. These cities then become the focus of the no-English-speaking vernacular crowd who then crowd into these cities. Naturally even earlier to their arrival there would be a definite number of persons of vernacular disposition living here.

The new comers join them and within a few years time the highly dynamic high-energy clean looks of the city would be contaminated by a coarse-looking crowd who are the very opposite of the earlier crowd.

In a few years time the city would have a dual look with one part striving to continue the English atmosphere with the other group trying to butt in. The English-speaking crowd then naturally maintain a discrete distance from the vernacular crowd as the very social attitudes and relationships are entirely different in the vernacular world. At times their actions may even be described as snobbish.

Here I do not intend to mean that one is better than the other. I aim only to illuminate the social reactions.

#### Non-Sharing of Knowledge

One of the funniest things about the subcontinent is that there was so much knowledge lying around in the ancient literature. In many arts and sciences there was a lot of experience and information. Yet the average common man never got to know about it nor on hearing about it was given any chance to imbibe it.

Even though one may seek to explain all these on the basis of such factors as caste etc. the real understanding still would be found in the all-encompassing communication software in use that is the popular language. Let us again go to a Malayalam-speaking place. Imagine a motor workshop run by a person with no formal education and fully lacking in English. This workshop is a small social scene with all the fundamentals of a feudal society.

Here the owner of the concern exists as the feudal lord. All the other workers address him with formal feudal respect which may be in the form of Chettan Annan Achayan etc. all suffixed to the name of the owner. All the rest of the staff exist in varying levels of social position each of them being a chettan to a lower level of persons and at the same time existing in feudal homage to the person above them.

The owner of the shop also sees to it that the social scene is not disturbed by anybody inside or by any newcomer. For it ensures a rigid line of control and command.

To the outside world this social system need not seem to be of any value. They can treat anyone as a person with rectitude and capacity and interact with them to get their things done. However this action can severely undermine the whole social hierarchy in the workshop.

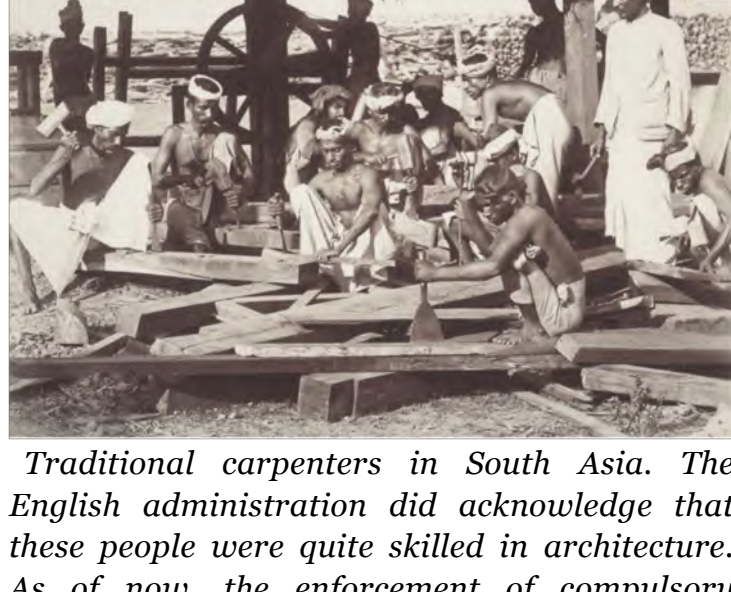
This hierarchy survives in the constant display of dependence of the lower guys on the higher-level guys. At each and every juncture of repairing the lower guy should publicly ask the opinion or request the expertise of the senior person.

This ensures a chance to address the senior person as chettan in front of the others which in itself can forcefully convey the understanding of the social levels in the workshop. Now all this can happen only if the lower person doesn't genuinely have enough expertise.

So it is a natural character of Indian society to see that others do not come up in expertise or life. No knowledge or information that can give an impetus to another man's growth is shared. Recently

**Go to CONTENTS [Click here](#)**

that is in December 2003 a Sanskrit university in India brought out an interactive CD on Sama Veda<sup>79</sup> the third in ranking among the four Vedas the ancient scriptures of the Vedic period of the geographical region that now includes Pakistan India and nearby areas.



*Traditional carpenters in South Asia. The English administration did acknowledge that these people were quite skilled in architecture. As of now, the enforcement of compulsory formal education under insipid teachers has more or less removed this skill from the traditional carpentry households. In the feudal languages of the subcontinent, carpenters were not given a higher ranking.*

Now let me quote from the newspaper report concerning this: “The university took a decision to provide the CDs only to educational institutions so as to prevent commercialisation of this ancient heritage.”

A classical example of the continuation of the same mental paranoia that haunted the higher sections of the society of this geographical area and disturbed them whenever a chance that the other sections of the society would get access to any information that they had come by has manifested itself.

It is obviously an open secret that the dependant person should never have good expertise. Also in such organisations the employee’s level of social interaction and world knowledge should be comparable with his level of work and position in the organisation and not above this level. Otherwise it would be an uneasy situation for everybody even at the level of communication.

An employee who has a lot of knowledge and capacity may not be an ideal one for the employer. For the employer would like to exist as a sort of father figure who should be able to advise the employee even at the minute levels on many things even unconnected to his work. An employee who can do without it may not show enough deference to the boss.

This when taken on a national level means that the majority population should never acquire the real expertise and efficiency or else a lot of senior citizens of the nation would lose their status of the towering personalities that they are reputed to be.

There is another side to this. All this open and obvious assertion of subjugation is always a bit tedious. Another side-effect of this would be the way others behave if one is acknowledged as an inferior. One has to put on very offensive or dominating attributes to fend off the subjugation attempts of others. It would spoil one’s natural pleasant poise.

It is always obvious to any person that it is only a matter of position and not of any other physical attributes that makes a man command feudal respect. In modern days anybody can be a boss. So the thought on everyone’s mind is to seek a way to become a boss.

It is a social necessity. Even if it otherwise is a nuisance to one’s other enjoyable activities. No one wants to work for another if they can help it. For here work is not doing a job. It is a feudal subjugation. Like wearing a yoke. Subjugation in Indian languages builds up feelings of insecurity.

### The Thousand Mutinies

One tends to think of means of breaking out on his own and building a firm with oneself as the boss. In this regard one may think of Indian history: Since ancient days this history has been tales of intrigues — not just by enemies but more by one’s own people trying to overthrow the mantle of their kings and putting themselves in their position.

Nobody wants to be in second position. There was something stifling in being second. Not just the attitude of domination expressed by your senior but the way others discriminate in expressed respect with reference to your seniors.

Maybe a person might be content to be loyal to the persons who had given him the position but then he would not like to subject himself to the discriminating language from his relatives associates and also successors.

Illustrations: Consider the situation of the ancient times in the subcontinent. A sultan or king of Delhi captures Bengal<sup>80</sup>. He then comes home and then assigns his son to be the governor of Bengal. The son goes to Bengal and for one year he has the free run of the province. He runs the place with efficiency. Everyone respects him and pays homage to him all including the wise and the aged. For he is the governor.

Then one fine morning the king sends his aged minister to see how things are over there in Bengal. The minister arrives in Bengal as the king’s emissary possibly

---

<sup>79</sup>Veda: The four sacred books of the ancient Vedic-period Aaryans who arrived in the northern parts of South Asia. They include the Rig Veda, Yajur Veda, Sama Veda, and the Atharva Veda. These texts are connected to a religion with Indra, Varuna, Mitra, Agni &c. as the divinities. As a spiritual tradition and religion it is different from popular Hinduism. In Hinduism, the concept of universal god is connected to the Hindu Trinity, which includes Brahma, Vishnu and Shiva.

<sup>80</sup>Bengal: Was one of the presidencies of the original India. Calcutta was the capital of this presidency. Till 1911, Calcutta was the capital of the original India. The seat of government was in Fort William.



**Go to CONTENTS [Click here](#)**

without advance notice. He is an aged man and also the king's representative. He comes with two aces. One he is aged another that he is the sovereign's agent. The governor though young also has two aces: he is the king's son and he is the governor.

Though it is a friendly visit if the minister takes out his aces then he would dominate. For the factor of age is a very strong one. Especially when he is in the company of equally aged men. For then he can easily refer to the governor as a young man; and the indicant words would then go down. Usually when one senior man does it all the other companions would take the cue.

The old men who have for more than one year addressed and referred to the governor with consistent respect and reverence will in one stroke mentally bring the governor to the level of a young impetuous man. The results if allowed to happen would be disastrous for the governor. He can sense the change in his stature in the eyes of the old men in their eyes in their demeanour in their body language. In fact he can sense it in the air.

At the same time had the king's emissary played out his role as a subservient of the young governor things would have gone beautifully. This is also possible. But both the men involved are influenced by many other factors which mainly include the others in their society whose every word can affect each person's mental condition and set of bizarre reactions.

If the former thing happens it is possible that the next day the king's emissary's head is on a pole and the king's flag is down. The king's son's flag will be fluttering in the wind. He declares himself as an independent sovereign.

This illustrative story may seem a bit far-fetched. But in fact the mental conditions that have run the course in this incident are an ever-repeating factor in many social scenes in the subcontinent. It is my belief that in the Battle of Plassey<sup>81</sup> also a minor part was played by this mental software program.

It ran on in the minds of Siraj-ud-Daulah<sup>82</sup> the young sultan of Murshidabad and those of his relatives in Bengal. Many other negative factors and social software codes ran their course to bring about the victory of Robert Clive. These negative factors colluded with the positive software codes on the English side. The main positive factor on the English side was their language.

**A Humorous Story:** There is a story I heard when I was in Delhi. I was told that it pertains to Malayalees who are known as fortune-hunters in the neighbouring states. However I think this story may very well describe persons from a lot many feudal-language states and nations.

One day a man went to the fishing harbour in Mangalore. He wanted to buy crabs. In the fish landing harbour he saw five buckets of freshly caught live crabs. Four of the buckets were closed tightly and one was kept open. In the open one he saw the struggling crabs.

He then asked the seller why four buckets were kept closed. He said that they contained live crabs and if they are kept open they will all run away. Then the man asked why one bucket was not closed even though this also contained live crabs. Then the other man said "Oh they are Malayalee crabs"! Meaning that when one tries to climb out the others would catch and pull it back.

### **Oriental Dynamism**

Many English travellers may have remarked at the general atmosphere of dynamism and boisterousness found on the roads and market places in Asian countries. There would be a lot more cheerfulness on the faces of the people on the road in comparison to the persons in say England.

Yet if anybody takes this as an evidence of a robust mental atmosphere in the Asian countries then they are sadly mistaken. Their surmise is only based on a façade. This cheerfulness is actually the result of the feeling of sublime happiness on being out of the confines of the terrible and stifling atmosphere at home or office.

In this case I can give an illustration: I have compared children who are always travelling and seeing places and people with children who rarely move out of the house. I have noticed that children who are regularly going out do not display any special cheerful demeanour.

At the same time children who rarely go out once they do get an opportunity do display a most boisterous and energetic actions on the road and in the vehicles. For them the tiny amount of freedom they could garner is something to be festive about.

The same psychology applies to the market place the loud hotel waiter the boisterous students the fist-punching

---

<sup>81</sup>Battle of Plassey: The battle that took place in the village of Plassey (Palashi), between the forces of the English East India Company under Robert Clive and between that of the Nawab of Bengal Siraj-ud-Dawlah. Clive decisively defeated the Nawab with a numerically insignificant force and thus paved the way for the English governance in Bengal. This was slowly to lead to the creation of a new nation called India. The battle took place in 1757. This battle was provoked by the Nawab's attack on the English East India Company fort at Calcutta. The Nawab was encouraged to do this by the French.

<sup>82</sup>Siraj-ud-Daulah: The Nawab of Bengal who was defeated by Robert Clive in 1757, in the Battle of Plassey. This slowly led to the English East India Company governance over Bengal. Later this led to the creation of a new country called India, by the same English company.



**Go to CONTENTS [Click here](#)**

procession etc. They all enjoy a chance to exercise a bit of freedom that is otherwise not allowed in ordinary decent circumstances. All of them are persons who cannot sit and talk in a decent and dignified posture to their parents teachers superiors elders strangers customers etc.

#### A Strange Matter on Dressing Standards

The typical Malayalee takes pride in declaiming that his traditional dress is the white mundu. This is a white cloth worn around the lower half of the body.

When one is engaged in any activity including walking this cloth is folded at its middle and the lower part is now worn round on the upper part of the mundu. For it is not easy to do one's activities when the lower part is hanging down loosely.

Now this dress also serves to emphasise the feudal structure of the language and society. When a superior person comes into one's presence it is obligatory to unfold one's mundu and stand in a sort of slightly bent figure.

The severity of the bent depends on how much servility one is willing to concede. Now this action is really a nuisance and many persons really have real disinclination to do it. Some persons when they really want to impress another social or positional superior do this with a real and evident enthusiasm.

The problem with this action comes in another instance. Suppose two persons of equal seniority come into a junior's presence. He willingly does this unfolding to one of them due to many reasons of respect obligation need to appease flatter etc. To the other man who though senior but not in a position to be of any significance to the junior he does not do the unfolding.

The effect is just as in the use of the feudal language. The junior has placed the two persons in two social levels with regard to him and also for the understanding of the by-standing society.

Another problem is when for a limited number of initial occasions a junior does this very obvious yet tiresome gesture of unfolding of the mundu. Later on he finds it a bother and either ignores the passing senior or calmly pretends to not see a need to do it. Both actions could be mentally disturbing to both of them with severe effects.

When speaking to government officials all ordinary citizens have to definitely unfold their mundu. The bending of the head automatically comes along with this action.

If one does not do this unfolding of the mundu getting his official papers from the official would be quite difficult. If this unfolding is not done in the presence of a police official in all probability he would get slapped.

#### The Weakening of a People

It was seen by English historians that there was something about the South Asian peninsular region that weakened the people. They found that strong races from outside India once they settled in this location lost their former grandeur and strength.

People who came from races which had overrun the whole of central Asia once they became natives of this location lost their power to repeat the same feat again. Various theories have been put forward to explain this. Some of the English historians blamed the weather which was considered hot.

Some said it was because the Indian philosophies affected them. Some claimed it was because Indians were vegetarians. However the real explanation lies in the feudal languages of the location.

Let us take the case of the Muslim conquerors who came from outside. They came with fierce ideologies of equality and brotherhood which itself lends to the cause of unity and commonness of purpose. They remained strong as long as they kept aloof from the local culture and language. The moment they settled down and started adopting the local languages and behavioural pattern division and sense of insecurity crept into them.

Once the individual had to mingle with the native crowd on a level of equality these problems magnified. And once localised the whole system in an environment of severe communication gap where every person is under pressure to act impulsively to protect the respectability of his own position declined and deteriorated.

As a slight digression I may point out another feature. It was generally found that when the famed Arabian horses are brought into this peninsular region and reared their progeny does lose the superb features of their ancestors. Do you think it is the weather that is causing that? Now you would think that the author has lost his mental balance to claim that it is due to the feudalism in the local human languages that cause this deterioration. Well no comments now.

One of the main reasons why English rule in around half the locations in the subcontinent did not suffer much on this account was that the English did not become local.

They maintained their difference. They with absolute belief in the superiority of their systems only tried to bring the locals to their levels. One of the greatest steps in this regard was the introduction of the English language.

Yet the impact of the negative language social codes must have created terrible mental agony for the English men and women who lived here. This aspect will be dealt with at a later stage when the topic moves back into the international scene.

[Go to CONTENTS Click here](#)

## Chapter 16

### Dignity of Labour

One of the casualties of feudal language in a society is dignity of labour. There is no general sense of dignity to any labour which mainly involves physical labour. Proponents of these languages have then argued with me that in their languages each work has a dignity consistent with its social status and thus they also have dignity.

Though I have not been able to make any sense of what they have clearly meant, it does seem that each sort of labour has a dignity which is in a hierarchical position to so many others. It may be true that different types of labour have different levels of attractions and also repellents. However in a feudal language the person who does any type of labour is affected by the level of the labour.

In other words any type of work which is having a lower level will affect all the social attributes of the person who does it negatively.

It is a fact that in India one has to be very careful of the types of work one is doing. For there are lower types of work and even businesses which if you are involved in can catch you by your throat and fling you to the depths of the society. It has nothing to do with the English concept of honest and honourable labour.

For even if your labour is dishonest and dishonourable you will be “respected” if you are the master of it have a lot of subordinates and you make a lot of money.

In the Indian feudal-language conditions usually many jobs that make you sit behind a chair and tell others to do things are “honourable”. Any job that involves you to listen to another man’s directions is generally of a “dishonourable” category. But then it may be understood that this is all relative to the level of persons who are socially monitoring and measuring.

There are businesses which are socially inferior. They generally include such businesses as of vegetables fish etc. Again this is a generalisation and there are broad exceptions everywhere. The main reason why they are considered to be low is because of the social level of the people who are usually involved in these items. Yet it may be remembered that many rich and socially powerful persons are also involved in these activities on a large scale. And they control the vast herd of socially and financially vulnerable human beings with the hammer that is the feudal language.

To put it briefly dignity of labour is absent in India. Once you are educated you do not want to do any physical work where another person would boss over you. It is not that you do not like doing the work. Possibly in solitude and for oneself one would do the job with much liking. However once you do the same job for another the language distinctly discriminates.

It emphasises your lesser position. In the English-speaking world any decent young student would utilise his spare time to earn some hard cash by working in construction sites or in a hotel collect the pay and walk off happily without much fuss. However not in India. Here a decent young man would dare dream of doing such a thing only under the severest of unfortunate circumstances.

For it would be a nuisance not only to himself but also his superiors and work colleagues in the work area. He himself would not enjoy the experience. For the type of persons who do the work there would also be different.

Again I must emphasise that here I mean the vernacular areas and not the English-speaking social circles or the five-star hotels.

Many jobs which were traditionally considered undignified became worthy ones with the coming of the English language and allied systems. Generally sales job is considered by traditional India to be comparable with something really undignified. In the English context the dignity of sales improved tremendously. Earlier times there were many salespersons who were good in English and they did keep the sales jobs at a good social level.

Yet with the entry of vernacular language in sales and it becoming the major means of sales communication the stature of sales has again come down in many areas. Even when the salesperson uses English the vernacular usage of Saar, Maadam, Maadamji and such usage as Antony Saar has made the atmosphere more or less vernacular.

It is a fact that it is very difficult to get good high-calibre educated salespersons in small towns and small cities of India. Maybe the big well-reputed firms might get them. Others of small stature would find it difficult to get them. So there is a cunning strategy they do adopt to ensnare persons of quality into this field. They advertise not for salesmen but for management trainees. In many cases it does the trick yet as a long-term technique it may fail. And then one needs to find a better enticing word.

NOTE: *This was written many years ago. There have been a lot of changes in the scene since then.*

This I am stating about a country where there is a hue and cry of no employment opportunity. The employment opportunity that everyone wants is that of government employment with all its frills. So it may be understood that the service industry on which the employment-generating potential of America exists is not a very attractive proposition over here.

Many service-oriented jobs which are attractive in an English environment come with a great deal of suffocating social



**Go to CONTENTS [Click here](#)**

lowliness in India. It remains as one of the reasons for the lack of enough employment for the educated person. They would go for such work if they have a degree diploma or some other exclusive certificate to tone up their social image.

At the same time the private service sector small-time businesses which deal with the common populace get accumulated with vernacular-speaking persons who generally lack the mindset to distinguish the difference between refined behaviour and rudeness especially to the common man.

Some time back I read of young persons who immigrated to America declare that they worked in small jobs like hotel waiting dish cleaning etc. there and came up in life. They would also declare with shock the laziness of the Indians who don't have any sense of dignity of labour.

I would have liked to see them doing the same thing in a vernacular small-time hotel in India. At the first word of addressing or reference to them they would run away. Actually what makes these men such achievers in America is the freedom of doing anything legal one enjoys in an English-language environment.

There won't be anything wrong if I may put it here that what makes America tick is its English heritage. If they grow to disclaim it it is something that they may not exist to regret.

**The Immobility of an Employee in a Feudal-Language Environment**

In every private organisation in a vernacular-speaking place the employees build up a social hierarchy which is in tune with the society at large but at the same time dependent on the length of time a person has been there. A new person coming into the organisation would find it difficult to find his own level unless his capabilities or the lack of it is very obvious.

For example a person who is working in a vernacular environment in a private organisation would with the passing years build up a progressively growing indicant status with regard to the newer staff. In Malayalam it would be something like a Chettan Chechi Sar Madam etc. that gets suffixed in the person's name. He would be happy to have this halo. He can function easily with this. The newer staff would also come in lower hierarchy to him.

The factor of age helps him to subordinate the younger members. However in bigger organisations younger managers come in senior positions. They exist beyond this pattern and they take care to safeguard themselves from this hierarchy by either using more stringent lower indicant words for the older man as is discernible in Tamil Nadu; or keep a safe social distance from them as generally seen in Kerala. Both are not very healthy management techniques yet in the Indian environment the former is more effective.

At this moment it may be mentioned possibly before the context has come the whole basic system of the so-called Indian system of management is based on the right usage of indicant words to the right level of persons.

At the same time in small-time vernacular organisations persons who are senior mainly by age dictate terms and persons who are intelligent and capable but of lower age would find it very difficult to function.

Actually if an MBA from an elite business school were to join such highly vernacular organisations he would find the whole atmosphere stifling. In his desperation to explain his anguish he may say that the small-town culture is too overwhelming or that it is not a professional organisation.

One may actually bear in mind that the real capability of any professional manager in India is in being given a position with the right indicant words to go with it. In this regard I may say with emphasis that given the right indicant word status many persons can function with the equal capacity of a management graduate from the best business school in India.

Nobody would want to move from one small-time business concern to another as the same level of respect he or she has built up in the earlier one may not be forthcoming in the new place.

Now persons are literally tied down to micro-social systems that exist in each organisation. They can't move around and work in any place that they want. They can do it briefly or casually; as their whole personality is tied immovably to their position in the organisation.

Though this is a very uncomfortable situation yet it is understood as a very positive aspect of Indian business world. For it is understood as loyalty and as loyalty to the salt. Yet there is actually no such loyalty as such. In the confined social environment it is the most secure situation.

If there were a better situation in the offing then a person would immediately ditch his loyalty and move to a better environment. However usually such better options are not common.

I have seen employees using very feudal respectful full of homage higher indicant words about and to their bosses in the presence of the boss and his other senior associates; and at the same time using very derogatory lower indicant words about the same persons in their absence and in informal situations.

In other words all these respect and its allied usage are forced performances and not a natural one. When the aspects that force one to use them disappear one's respect also vanishes.

This is one of the ways a person who is kept in a feudal suppression would try to even out. There are other means which are



**Go to CONTENTS Click here**

all of a negative character.

[Go to CONTENTS Click here](#)

## Chapter 17

### Teacher and Student

When we talk about student-teacher relations also, there is a very marked difference between what really exists in English-speaking nations and what is obvious in India. In India itself, there are two entirely different sorts of relationship that are in existence.

The main difference between the English nations and India in this regard is that in an English nation the teacher is not an all-knowing boss and controller of a student. He or she is addressed with either a Mr., Mrs., or Miss prefixed to his or her name.

One can use the words You, He, She, Him, His, Her, Hers, etc., in regard to the teacher. For it is only a reflection of what is happening in the outside world. The easy interaction of the English world and language is in evidence here also. The student need not live in a life regimented by hierarchical language.

There is more exchange of ideas and discussion, debates, and arguments on a more or less equal level of dignity.

Just because one has become a student of a particular man need not pressurise a man or boy to understand that he is his subordinate in other aspects of social life. Neither need he continuously harp on respectful words and usage to and about his teacher. For there is no sense of disrespect in ordinary usage.

An easy unaffected articulation by the student would not give a feeling of impertinence to the teacher. The mental and physical growth that can happen in such a free mental atmosphere need only be seen to be discerned.

When contemplating on India there are two entirely different streams of student-teacher relationship in vogue. One is the student-teacher relationship in the vernacular. The other is the one seen in the English schools. This latter one can further be divided into two sub-groups.

The vernacular one is really a tough one with the feudal elements of the particular language affecting the relationship in a very nasty manner. However depending on the language this also comes in different hues and shades all depending on the intensity of the feudal elements in that particular language. In a general way one may say that South Indian languages are worse off in this regard than Hindi.

Among the South Indian languages Malayalam is now becoming the worst. As a case study let us take the Malayalam language:

Malayalam-medium education is generally given in the government schools where heavily paid and pampered “teachers” who do not know much English take upon themselves to see that the students do not acquire any knowledge in English.

They use low-grade indicant words like *Nee*, *Avan*, *Aval*, *Avante*, *Avalude*, *Ea-da*, *Ea-di*, *Cherukkan*, *Avattakal*, etc., to communicate with children. It may be noted that these words are encoded with heavy negative emotions. They are the words used to and about the servant class.

At the same time the teachers are to be addressed with unwavering respect. None of these terms should even be imagined in the context of a teacher. The teacher is to be addressed with a prefix of Saar to his name. In the case of female teachers the word Teacher is prefixed to her name:

So Mr. Raman becomes Raman Saar. Mrs. Mary Abraham becomes Mary teacher. Also for the words You, He, She, His, Hers, Him, Her, etc., the word used is Saar or Teacher. The other package of indicant usage would include *Adheham* and *Avar* for He, Him, etc., and *Avar* for She, Her, etc.

This social positioning keeps the child in a very regimented and suppressed social atmosphere. His mentality is to please the teacher by manners and behaviour that display and accentuate his inferior stature. He does this by exhibiting more and more intense formal words and actions of respect.

Here discipline is more seen in displaying and using respectful words. Not in any other sense. For in the English situation this type of communication is not in existence. Hence such a requirement to display such discipline doesn't come into count.

Generally one can see from the features and behaviour of a child the effect of this language. The features do display a feature of a closed mentality and the liberated looks that pure unadulterated English gives is absolutely absent. Also one may discern a feature of diffidence and also a marked undercurrent feature of defiance in the child's features. For he is ever in search of areas where he can display his true free personality.

These children are treated with a severity of discipline. For the language insists that they be kept in their level which is basically of the servant class. They learn to respect only those who can be severe to them in real life. Those who are polite and affable lose their respect and they are judged as weaklings.

In circumstances where they are under benign leadership they quickly become problem creators. But under hard taskmasters and under highly regimented social systems they perform well. They also dislike persons who display a free mentality. Especially women and girls who interact in a liberated manner get a very negative judgement from them. They also usually become very feudal in their outlook.

If they become government employees they understand all common people as the subordinate social class unless there is any other positive higher indicant attributes to them. If they don't become government

**Go to CONTENTS [Click here](#)**

employees they fit into the social level they exist in perfectly extending obsequious deference to the government employees. To those below them in social status they display sharp disdain and regimentation.

Now we will take the student-teacher relationship in an English medium. Before going into that there is need to go into some history. When the English were ruling around half of the subcontinent they introduced English education. (Before that there was no concept of public or private education). They themselves taught English.

Many of the students who studied under them and those who later studied under these students imbibed the real positive attributes of English. However they were living in a society where the social philosophy of the local languages existed in sharp contrast to the social philosophy of English. So these students in life maintained a sort of superior aloofness to the local cultures.

When some of them became government employees they generally displayed conspicuous antipathy towards such things as corruption nepotism. They generally functioned professionally. Yet again their clerks and other subordinates were in a vernacular culture; wherein they couldn't be made to understand the affability of the English environment.

For even if they tried to display an attitude of public interest first the subordinates living in vernacular culture could not digest why so much deference should be shown to the public when historically and also by the usage in language the common people are subordinates to the public servants.

After the formation of India and also before that there were many persons who did not get this type of English education but did manage to imbibe English through the help of other means and persons. These persons brought in a form of English which was literally a literal translation of Malayalam. The same inhibitions that Malayalam had were superimposed on this English.

It may be understood that English is a very easy language to learn. It has only 26 alphabets and words don't change in form as per the change in tense or structure of the sentence.

Many other complicated features of Malayalam are absent in English. Compared to studying Malayalam studying English is very very easy. However the problem here is that unless one takes care to learn the correct English the language learned is not the England version of English in philosophy but a Malayalam-English with all its negative social philosophies.

After independence many of these Malayalam-English (vernacular-English) persons embarked on teaching English. Many of them set up schools.

The after-effects of this are seen in the present English-medium schools of India. The school atmosphere is mainly in the vernacular. Yet all know English. The teachers definitely use the lower Malayalam (vernacular) indicant words to the students to properly subordinate all students.

Once this is achieved they do insist that the children talk in English. There are many things lacking in this English and in the teaching methodology. But that is not within the purview of this book.

Since the students mainly exist in the Malayalam mental mood the whole communication system is mentally based on Malayalam psychology. Mr. Raman the teacher is addressed as Raman Sir. This term is also used for all such usage as You, He, His, Him, etc. Mrs. Mary another teacher is addressed as Mary Maadam. This term is also used for all such terms as You, She, Her, Hers, etc.

In some schools though the teachers insist on and do practise English the lower class of staff like the clerks store keepers peons etc. talk in the vernacular and constantly bring the children to the lowest indicant vernacular levels.

The students here do speak English. Yet on hearing this diffident English one really gets the creeps. However due to the other general aspects of English the children of these schools do display a more liberated facial expression. They mentally exist in both Malayalam and slightly English states. Yet this type of learning English does not give the child the real English experience. What they get is only a façade.

However it must be admitted the severe lowering of standards in English took place only in recent times.

When these children grow and chance to get government jobs it is possible that they generally practise more of feudal attitudes than the English liberalism.

Then there is the third type of English education which is very very rare in India which imparts the real English in all senses. They usually belong to the international type of schools run by international groups.

The syllabus also is connected to either the English or American. However they function as isolated islands in the midst of simmering mediocrity. The students who study in these schools generally belong to the super-affluent class. They do not make any impact on the Indian society at large.

Now coming back to the real Indian situation: when anybody goes to learn anything from any institution they should address their teachers only as Saar or Sir; or Maadam. And also as for example Raman Sir or Raman Saar; or Mary Maadam.

All the words like He, She, His, Her, etc., can get replaced by this word Saar or Maadam. Now it is not possible for everyone in the society to bow



**Go to CONTENTS [Click here](#)**

before youngsters who put on the cloak of a teacher on the basis of knowing something about something. For once a person is given this title it becomes a sort of social position between them; irrevocably stuck.

Illustration: A very good example is the teaching of computer applications in many institutions. In many places the rich senior or socially high persons have not conceded to join any of the institutions because of this factor. If they are lucky enough some of their relatives will teach them at home once they get a computer.

For there is an understanding which may be connected to the ancient solitary education system of the subcontinent that the teacher is a guru. A sort of all-knowing person who claims feudal respect from the student.

To take a person as a guru<sup>83</sup> is to accept his mental superiority in all aspects. This understanding is really an impediment to learning a number of arts in a very casual manner. For the guru would in the feudal language claim some mental proprietorship for imparting and sharing his knowledge.

One very remarkable example can be mentioned here. There is a superb system of martial arts in Kerala known as Kalari. The major problem with this art is that it insists on a lot of heavy obsequiousness to the guru. And also allowing him to use degrading lower indicant words to the trainee.

In other words once you learn this art from a guru you become mentally subordinated to him for the rest of your life. Even if you dislike this you may not be able to do anything about it as in Malayalam the indicant words would haunt you till your or the guru's death. In fact if anyone can bring Kalari into English it may even go beyond the reaches of such other martial arts like karate and kung fu. For karate and kung fu got their liberation once the English world took it up.

Now to put all this in a nutshell: In an English context a student addressing his teacher by his surname would not be conceived as a breakdown of systems and discipline. Since the word You is in only one form for both the teacher and the student they both are more or less in the same level of individuality. However in Indian languages addressing a teacher by name prefixed with a Mr./Mrs./Miss. is unthinkable.

The words You, He, and all connected indicants adopt different forms for the teacher and the student. Here their respective individualities are kept at different levels. The student's in a much lower one. So in the Indian context the teacher is at a level of a super-guru.

To be "respected" and shown homage and kept on a pedestal. The student is at a level of an obedient and respectful worshipper who should not dare dispute contest or argue on any decrees of the guru. In the English context the teacher is kept at a more human level. In India any student who dares to show more individuality is seen as an undisciplined character and pain is taken to crush his individuality.

So it is possible that the schools in the English world would be more attractive to the students there than to their Indian counterparts who study in Indian schools. However at the same time it must be borne in mind that in their home also the Indian children get more or less the same level of individuality. They don't have much better levels. So schools can be relatively attractive to some.

Finally the student is given indoctrination on the superiority of certain jobs and professions over others.

Actually the schools should be places where the feudal understanding that if one were a doctor the common man should not question him or ask him questions about the medicines that are being given to him are removed. However in practice in the schools the child gets to understand that unless he or she becomes a doctor or engineer or a government servant he or she is an insignificant person in the country.

In this context I would put in my understanding that America is a great nation not because of its engineers or doctors or other professionals but because of its great common man who can sit and talk with anyone if the need arises. And can exist in a dignified intelligent level.

**Parental Type of Behaviour by So-Believed Scholars and Intellectuals**

If one watches an Indian TV programme depicting a talk by a doctor teacher professor scientist police officer bureaucrat consultant or some other person aimed at the common people one may discern a facial behaviour voice intonation and an attitude of a parental type. As if the person concerned is addressing a child of minor intelligence and understanding.

If there were any common man participating in the programme as the person whose doubts are being cleared then his demeanour would be that of a mentally junior person who needs to be spoon-fed the simple information. In this case it may be understood that the second person would not actually be such a nitwit. Yet he puts on a show of being so as that personality is understood to concede the most comfort to the consultant. Otherwise he would become a discordant element in the show.

There is not much need to emphasise that

---

<sup>83</sup>Guru: The title given to all spiritual teachers and to all teachers who assume a superior attitude in India. The guru stands on the highest step in the Inhi - Ingali ladder, specific to any particular group of people, of the local feudal language.

**Go to CONTENTS [Click here](#)**

the type of interviewing of prime minister presidents senior bureaucrats etc. as seen in the English world is not possible in India. The very word Mr. President or Mr. Vajpayee would send shock waves through the social fabric.

What is considered appropriate is the tail-wagging deferential type of interview. The general intellectual level of this type of debating needs to be only imagined. Moreover the feebleness of this tool of democratic checks and balances can be understood here.

Actually here there are only two options: either be very deferential and obsequious. Or be very offensive and rude. The other option of being politely assertive cannot be envisaged in a feudal-language context. Yet what is required for a healthy social and political life is a tool for this third type of communication.

I have seen one remarkable Indian who desperately tried to teach this form of polite yet dignified level of communication to certain youngsters in the media world. (Incidentally he is also having an England-education background.)

I saw them frantically trying to follow his guidelines. Yet their performance was just momentary. This I saw during the media coverage of one election campaign and results. The media persons simply could not go on. All they did was to perform for once and then with meek obedience submitted themselves to the pressures of the local feudal social communication.

[Go to CONTENTS Click here](#)

## Chapter 18

### The English Experience

The English, when they were in India, could protect themselves from these snares of feudal-language culture by maintaining a level of aloofness from it. Had they mingled with the native Indian in the native language, they would have been divided on the basis of position, age, sex, etc.

So that their easy system of interpersonal communication would have disappeared, and in its place the system of communication would have been marked by severe gradation.

The efficient system of British administration would never have come to British-India. They would not have been able to build any system here — the methodical administration, police or army, the judiciary, the education system, the railways, or even the roads.

Instead, they would have been administrators who, under compulsion to maintain the dignity and decorum of their positions, would cut themselves off from their juniors and the general public. It may be borne in mind that only in a system where there is easy communication and transfer of ideas would problems be understood in their fullest aspect and solutions found.

In an English-speaking group, it would be easy to select a person to take charge. The leader in this group would be different from the one in an Indian-language-speaking group. In the former, he is accepted as first among equals.

However, in the latter, this concept of “first among equals” progressively changes in connotation because the feudalistic language brings in gradation. When one becomes the leader, outsiders extend homage to him which would discriminate against the others heavily in words and terms used.

Hence, generally in feudalistic-language-speaking people, if a group of equals contains a heterogeneous crowd, then nobody would willingly maintain one among them as a leader. If at all one is put as the leader, then he would not be allowed to function. For intrigues would be the order of the day from day one. The only leader possible for them would be one who is an accepted superior in many aspects, foisted on them from outside.

This superior, to maintain his leadership, should cultivate a halo of superiority by practising a degree of aloofness. In an English-speaking society, the leader need not be such a superhuman personality. He can be an ordinary person with knowledge and abilities to interact and make things move in an efficient manner.

However, I do doubt if an English man would understand the gravity of what I am saying — even though it may be very obvious to an Asian. Yet I doubt whether the latter would acknowledge understanding it.

Just compare the house of the British prime minister with that of the Indian prime minister. In India, the prime minister should show this hallowed greatness with a cloak of unapproachable aloofness.

There should be grandeur and pomp to go with it. It is more or less the repetition of the ancient kings and other rulers of the subcontinent. Even the English had to resort to pomp and pageantry to impress the natives here. For the natives are programmed to associate intelligence, capacity, and the need to respect and obey with display of brutal power, pomp, and pageantry.

### Commitments

Robert Clive did bitterly say that the whole social atmosphere of the subcontinent was the exact opposite of that in England. He couldn't make his fellow countrymen comprehend as to how different it was. For they would not be able to understand it as the language software in which they were living was entirely different from the language softwares of the Asian peninsular region.

Here in India, prestige and power should not only be had but also displayed in its complete splendour. Then only would things work here. There is no sense of precedence or of queuing. Nobody cares about a word or commitment made to a lower-indicant man.

Yet to the higher-indicant man one is respectful, keeps one's word, and is punctual. If a lower-indicant man complains that the higher-indicant man has not kept his word or commitment or that he is not punctual, then the society would react with shock. For how dare this minor fellow say such things or claim such things?

The very thought of questioning the higher-indicant man's integrity would smack of impudence and impertinence. It would definitely be seen as a sign of stepping beyond one's position. Native psychologists might even smell a sign of a mental problem in such assertions of one's right to fair treatment.

There is no promise that is honourable. It all depends on who gave the promise to whom. The word of honour given to a socially weak and powerless person need not be kept, and this unpardonable action is not even considered worthy of thought. Promise given to a powerful man or institution is kept. This is not just because of any fear of punishment. The language programs the people to delight in such actions to the superior.

The English came as traders to a land where traders traditionally didn't occupy a decent social position. In their trade commitments and logistics they were dealing with enormous distances, and the value of time was high. Naturally they would have had to face the problem of



**Go to CONTENTS [Click here](#)**

disregarded commitments.

In such a social atmosphere it is only natural that the English East India Company went for show of impressive power and prestige. I do not want to go into the other aspects of the company or about its other compulsions in the subcontinent and other places. But here power and prestige worked wonders in terms of getting things moving and getting precedence. No other social-motivating factor was known here.

Actually in all places where there is feudal language the social functioning would be based on similar philosophies.

### Macaulay and His Theory of Filtration

Lord Macaulay made great efforts to bring in English education to India. His idea to popularise English is known as the filtration theory. The idea is that the English should teach English to as many British-Indians as possible. They in turn would act as the harbingers of English in this land.

Though Macaulay had a mighty great understanding of the subcontinent, he did not reckon on the fact that the people of the subcontinent would not share any knowledge with their fellow countrymen.

For the social philosophy works on superiority and inferiority. Knowledge and information acquired was to be used for social dominance. Here English remained as a tool of domination for the socially dominant class instead of the liberating force it could have been.

Actually the coming of the English language was the greatest social event in the whole history of the subcontinent. It gave the general populace a software for communicating with the different layers of society — across barriers of age, sex, caste, officialdom, etc. — with a philosophy of equality and dignity.

Earlier the very thought that an ordinary peasant is in any way equal to an official would not have been intelligent even with the help of all the discourses in the ancient Hindu philosophies.

[Go to CONTENTS Click here](#)

## Chapter 19

### Economy and Its Connection with the Language of the Place

#### Language and Economy

The character of the language does affect the economy of a place. The feudalistic language instils a feeling of insecurity in people. They become too obsessed with money and position.

This craving for money is entirely different from the desire for money in the English world. There it is for the buying power and the social status it gives. In India, without money, your very verbal codes would change, and also the verbal codes others use to you change.

The indicant words change. People can be intrusive in your affairs, and you cannot defend yourselves.

Many of your ordinary poses and postures become unacceptable socially. You cannot say certain things. You cannot sit in certain person's presence. Without money tomorrow, in a feudal-language atmosphere, life would simply be expected to be unbearable.

In areas where English is absent, people would not be great spenders. In fact, they would have a habit of hoarding and saving money. When spending or paying money, they would be miserly. However, in places where English is widely spoken, spending habit would be more.

The insecurity of a stifling tomorrow would be less. The people would be more colourful. This fact may be substantiated by comparing cities in India where English is popular with those cities where Indian vernaculars are widely spoken.

Another aspect of this side is that when lower indicant words are used for one's employees, their social status as well as their capacity for articulation is reduced considerably. The employer's impression of his employee is then comparable to that of a dumb animal. He has no understanding of the latter's need and is absolutely uninterested in his pains and sufferings. He is paid a pittance, and this itself is believed to be more than he deserves.

In a way, the communication of a lower man to the higher man is like that of an animal to a man. Man cannot understand an animal's feelings and pains, and even if it seems to be in pain, could care little. This same level of unfeelingness comes about a lower person whose communication is crippled.

At another level, almost all the big businessmen in India, even if they make millions, pay only a pittance to the lower-indicant workers. It is good that it is so. For these are the persons who have to be addressed in the lower indicant words. It helps if they are not well dressed and have an enduring look of physical exhaustion.

For to use the lower indicant words to such persons is more easier than to use it to well-dressed highly polished persons who enjoy social mobility and connections.

Moreover, if one were to pay a higher income to the lower sections of society, it would definitely disturb others in the society. For these lower groups of persons would immediately become more assertive<sup>84</sup> and start using lower indicant terms to persons to whom till that day they had used higher indicant words.

The cumulative effect of all this is a streak of stinginess in the whole society which on a macro-scale affects its commerce and leads to economic stagnation.

As a logical extension of this argument, one may say that the Indian in his deepest feelings does not want another Indian to be living in good conditions. For there is need for some level of inferiority in his attributes so that one can continue with the lower indicant for that man. So that communication can continue.

I have seen rich men in Madras giving a pittance to their old and senile gate security men as wages. That too with a lot of grudging. However the effect is very wonderful and one that would defy logic in an English world.

For the lesser he is paid the more respectful he is to the boss. He literally considers the boss as a demigod. However if he is paid more and made to stand with the dignity of a man then the halo in which he keeps the boss would vanish. It is naturally better to let the halo survive and the servant wither.

In this regard, I have seen persons spend much much more on their cigarette packets than the amount they pay to their menial servants who are barely able to exist on their feeble pay packet.

However this discussion in the above paragraphs does not give the full picture of the story. Why are all English countries so good in so many economic aspects? Taking the relative consumer index, good wholesome food is very cheap for the ordinary people.

---

84Assertiveness of the lower class: I remember an incident in a minor village where a newcomer tenant engaged an old woman as a domestic help. She was paid a daily wage which was higher than what she was used to earning but definitely much less than is what was appropriate. This woman had been living in dire circumstances and the new job was a great help. She definitely displayed a new kind of assertiveness to the younger generation persons who were richer than her. By assertiveness it must be understood that here it meant that she was using lower indicant terms with abandon to these persons. Then one day some of the local men complained to the new tenant about the high wages he was giving her and indicated that giving a person a means to come out of her social chains is disastrous.

[Go to CONTENTS Click here](#)

In India, even when the food is so cheap when compared to the American dollar rates it is still so unaffordable for the common man. Here by common man I mean the non-bureaucratic group of ordinary citizens.

Here is where the concept of feudal languages can give a beautiful answer.

Before starting the discussion, I will give an illustration:

Some 20 years ago, I was in a small town in the north of Kerala i.e. in Malabar. I was introduced to three different persons by another man. The Malayalam dialogues may be reproduced here.

· *Onu* (for him) randu (two) tenga. He has two coconut trees.

· *Ayakku* (for him) nuuru (hundred) tenga. He has a hundred coconut trees.

· *Orkku* (for him) ayiram (thousand) tenga. He has a thousand coconut trees.

The reader may here note the differing words used for the word: for him.

For the smallest in society: *Onu*.

For the higher in society: *Ayakku*.

For the highest in society: *Orkku*.

The number of coconut trees a man has does change a man's social attributes starkly. These external attributes immensely suppress a man's internal attributes. In many ways it can have a killing effect on his self-image and self-confidence.

It is not difficult to discern a clear fact. In all countries where English is the language of communication there is a high level of living standards. By this I do not mean just money but also good dressing standards neater roads dignity of bearing in citizens better quality of food freer communication among the people good interaction between the women and the men etc. Anybody can work for anyone.

The words in reference to him like He She Him Hers Her His etc. do not change according to what he is doing for his livelihood. Nor by just working for a person does he become a slave in any sense to the employer. In society he is also entitled to the same level of dignity as the others including the employer.

The only thing that can curtail his movement would be his immediate lack of money in his pocket.

At the same time in India nobody really likes to work for another. Whether he has a spirit of entrepreneurial enterprise or not whether he likes to be a farmer or not whether he likes to be a doctor or not whether he likes to sit at a table all day or not a person would only like to be in a position of playing the boss. And that too desperately.

Now with this background information let us see a small-time farm in interior India. A farmer has one or two acres of land. On which he is growing vegetables. Let us say cabbage.

On this cabbage has to subsist not only he his wife and three children; but also his grandparents sometimes his wife's grandparents sometimes his son and his wife and children etc. This cabbage cannot be very cheap in price for it has to support so many persons. The money it gives to the individuals in the family also gets divided into small amounts.

The same can be the case with so many other items including meat products. Each of these small-time farmers is at the mercy of the middlemen. Yet the small-time farmers break their bones to exist for there is another social area where they have a standing. For they will have workers who would keep them in positions of social distinction and respect. It is here that the farmer gets his dividend.

Yet it is a very tragic dividend. For the land has a vicelike grip on him. He cannot move away without leaving the strings that connect him to the social position that the land gives him. Devoid of it his every attribute changes and he loses his ability to move in social circles that he was dwelling in earlier.

For maintaining the title of "boss" by which only the small-time farmers can maintain their level of social communication they linger on for centuries and aeons to provide fodder for the parasitic nation. Yet they individually live in dirty little hovels with ill-clad children who also display signs of malnutrition.

Now let us ponder on the social situation that would come about if one fine morning everyone is tutored good English the kind that is spoken in England. Instead of living in a vicious circle of social limitations and craving for respect and standing the small-time farmer would sell off his small farm to a big farming group become another worker and enjoy life with least of tensions.

Only if he were of an entrepreneurial bent of mind would he go in for individual effort. In that case also he would not be fixed in any immovable social position and he would be having a more intelligent social grasp and understanding. Since his communication would not be crippled at any level it would not be able to exploit him on a long-term basis by any middlemen.

Each agricultural item and even meat products would be mass-produced. Not everybody would want to be a businessman just to tide over the indicant word-code problem. There would be less of middlemen. The food products would be very very cheap.

When this becomes a national phenomenon the society would be a typical English nation. Food would be cheap. No one would grudge the others in society having good food.

At the same time one may discuss on what is happening to the wealth that is



**Go to CONTENTS [Click here](#)**

really being created in India. More than hundred percent of the wealth accrued by the state governments in India are shared and siphoned off by the bureaucrats. These bureaucrats live in eternal fear that some common man would overtake them in financial soundness.

An average man in India is earning on an average about Rs.1000/- to 1500/- per month if he is in the skilled unorganised sector. (These figures are from around some years back). Many persons earn much much less.

Earlier times the salaries of the bureaucrats were not like a king's ransom. However in recent times it has been increased to astronomical levels so that in the feudal-language situation an ordinary man would not dare to talk even to a government peon from a level of dignity other than from a level of obsequiousness.

Earlier times pension was only reasonable to provide a person to live without dependence. However the sudden loss of prestige along with the cessation of infinite number of official conveniences that comes with retirement can give creeps in the feudal-language situation.

For then it is not easy to maintain the level of social respect one is used to. The only thing to do was to make even the pensions huge that it is intimidating to the common private vulnerable individual.

Earlier times the huge money that is provided to India as aid by such nations as the U.K. etc. was reaching the needy directly. But then it sure is an uneasy situation for the bureaucrats. For then there exists in India citizens who may rise above them. So the rules were changed and all such funds now come directly to the Indian government coffers.

From here it definitely goes into private pockets in the guise of funding non-governmental organisations. These organisations run mainly by persons connected clandestinely to bureaucrats who operate institutions of pretence that seem to help the needy. Within no time the organisers become immensely rich. Later they become big businessmen with offices in English countries.

In this regard the discussion may be extended to what the international third-world leaders are speaking. They want more equitable distribution of international wealth. Actually these same leaders are among the persons who are cornering most of the national wealth in their respective countries and effectively blocking the development of their fellow citizens.

When one thinks of the ancient times when the megalomaniac rulers of the subcontinent ruled in royal splendour building immense buildings monuments rock pillars edifices etc. there was no lack of wealth in India.

Yet who thinks of the ordinary people on whose shoulder this entire burden was made to stand on? It is a truth that with all the wealth that the subcontinent claims in its heritage the people lived in terrible conditions exploited and looted by the bureaucracy and feudal lords.

In India the bureaucracy corners almost the whole wealth that is collected by the government. Not just in terms of huge salary and substantial pension benefits but also by means of so many other perks which no other citizen in India does have any share in. This is all paid for the worst service in this nation and that too done with unquestionable arrogance.

The government can make good homeless shelters provide cheap transportation for the public low-cost phones make good English-medium schools for the children of the economically weak give financial protection for the innumerable old persons who have toiled with desperate effort have good furniture in public hospitals see that public applications for various licences certificates etc. are given in a matter of minutes instead of making the person come a multitude of times to the government offices etc. For all these things there is always financial crunch.

Yet for any demand from the bureaucratic mafia none of the political leadership dares stand up to.

It may be seen that there are actually two Indias. One the affluent modern-dressed possibly foreign-connected India that lives in a pseudo-Indian atmosphere and moves around in foreign-designed cars and functions in foreign settings. This India is actually a miniscule minority.

The other India is the real India which is financially weak, dirty dressed, weary with exploitation, and effectively kept away by the former India by means of mean-looking vernacular-speaking crude security guards.

The funny thing about the whole situation is that it is the former India that goes around the world giving speeches and claims for equitable distribution of international wealth and better trade terms etc. Actually whatever benefits they may accrue from these activities are never meant for the benefit of the real Indian.

All talk, debates and outbursts in their behalf are just affectations with a diabolic value. The English nations may just clean up their mind of any feelings of guilt and distress these scheming persons may have induced in them. For the real tormentors of India are these very persons who go around the world on costly tours enjoying the unfettered attention they can get.

Even now this is the reality of modern India. This whole truth gives the lie to the deceitful argument that the poverty of India and possibly of many other third-world countries is a creation of the external world. For the poverty is a component of the language and social realities of this country. It may be mentioned that if this be true about India then the question of poverty in many other nations also need to be scrutinised on

[Go to CONTENTS Click here](#)

similar lines.

### Population Explosion

The people of India seem to be bent on sex. Otherwise how can one explain the population explosion? The people of the English countries do not seem to have any interest in sex. Otherwise how can one explain the lack of increase in population?

Just as with many other things with India what appears evident is actually the opposite of reality. In the modern times most people do want to control the number of their children. There are a lot of government hospitals and other formal medical facilities available in the country. Yet why don't most of the people make use of it?

Here again I have literally found the feudal language working in acute intensity to spoil the situation. I will give a beautiful illustration of the problem. I had an acquaintance. He had a number of children. He had a good house built when he was financially fluid. He was a respected member of his society.

People used to revere him and always invite him for all social functions. Yet he was suffering from a severe infection of "impecuniosity". He believed that no one was aware about it. Many persons did tell me in private that he was very unreasonable to continue having more and more children.

He used to open his heart to me about his personal problems. One day when we were discussing about his slender financial resources I mentioned casually about his abundant number of children. He made a shocking remark. He said he wanted to sterilise his wife or he himself was willing to undergo vasectomy. However he did not have the finance to go to a private hospital.

Since he was a reasonably *respected* man in society he could not go to a government hospital where the staff may take liberty with the indicant words and he would lose his face in society.

Now this illustration does actually reflect the whole Indian society. There is medical help available to the common man. Yet if one ventures into the government hospitals then one would need to gear up to face the barrage of insulting lower indicant words and the staffs' consequent gestures and admonitions.

The mental trauma associated with this problem is felt more by the lowest social class who are also the greatest producers of children. The husband would have to place himself in an immovable position of lower stature right in front of his wife to whom he should naturally be a person of stature.

Herein lies the real hurt of the lowest classes in India.

And naturally no family with some dignity would love to go for the free medical facility doled out by the officialdom with an air of sincere malice.

From these contentions one may again recount the history of Emperor Ashoka the Great. Of the hospitals and other institutions of public utility he made and gave the reins to the officialdom.

[Go to CONTENTS Click here](#)

## Chapter 20

### Social Titles and Their Effect

In a Malayalam society, one main social aim is to collect a lot of persons who would address one as Chettan, Chechi, Achaya, Sar, Mash, Angunnu, Thamburan, Thamburatti, etc. If one insists on the English level of informal friendliness, then it would be a grave social disaster for him. For he would lose his social prestige. Later on, he would be a nobody in a society where all his fellowmen would be Chettan, Saar, etc.

Actually, this achieving of social titles is a great achievement. For once one can achieve it, one becomes a man of social recognition. In all social gatherings, he would be given a seat of honour. He would be called to be the mediator in disputes.

For once he gives an opinion or stresses a debatable point, then it is given due importance. The only thing that he has to do is to act out an affected pose of friendly superiority, worldly knowledge, and immense social experience.

At the same time, if any person who has all these attributes like social experience and worldly knowledge tries to contribute any information in any social or official circles without the help of proper social titles, would be treated with utter contempt, and his action termed as impertinence.

This is one of the reasons why, in spite of there being so much intense social knowledge and experience, the intellectual nonentities who lack all sort of experience and survive in glossy conditions but possess such titles as Saar, Professor, etc., continue to be treated as intellectual giants. These persons debate with a show of immense pedantry on themes on which their understanding is at best perfunctory and bookish.

Along with this aspect, I have to mention another thing. In India, the kind of persons who are given social acceptance are those who can display and use the indicant words with crippling efficiency to keep a lot of persons under them. They are understood to be effective.

People generally think that they are good managers. However, these persons may at most times lack in intellectual understanding. Yet the kind of persons who do really have a wider understanding but are unwilling to use the crushing indicant words with stifling effect are not accepted by society.

Yet if these very persons migrate to an English country, they would be seen to be very intelligent. In other words, there are many so-termed fools in India who would be seen to be wonderfully intelligent if he or she goes to an English nation.

Many of the Indians who are given scant regard in India would be wonderful persons if they were taken to an English nation. In other words, English can bring out the genius in persons. All round the world, there are persons who are budding “Ramanujans” awaiting a British intervention.



[Go to CONTENTS Click here](#)

## Chapter 21

### Revolution

It was Tocqueville who declared that revolutions come during the times of the most benevolent rulers. During the time of very autocratic rulers, nobody would dare to lift their heads. One can find ample proof of this statement in the history of the South Asian subcontinent. There has been a lot of political upheaval here since ancient times. But these are all just political manipulations to corner the seat of monarchical power and not at all connected with the people's determination to throw off their chain of thralldom.

What Alexis de Tocqueville said: *It is not always when things are going from bad to worse that revolutions break out.* On the contrary, it oftener happens that when a people which has put up with an oppressive rule over a long period without protest suddenly finds the government relaxing its pressure it takes up arms against it.

Thus the social order overthrown by a revolution is almost always better than the one immediately preceding it and experience teaches us that generally speaking the most perilous moment for a bad government is one when it seeks to mend its ways.

Patiently endured so long as it seemed beyond redress, a grievance comes to appear intolerable once the possibility of removing it crosses men's minds.

Here also remember that Tocqueville was a French statesman.

People in India were stuck in immovable social positions wherein they not only were not able to live in a social condition of dignity and freedom but also could not contemplate that they were entitled to dignity and conditions of social security.

With the coming of the English, the English language also came. I have no intentions of going into the debate of finding the reason why the English taught the natives of India English. I have heard many well-educated English-speaking affluent people say with shameless equanimity that the English taught the Indians with pure selfish interest to get clerks for their commercial enterprises.

Whatever it is, the coming of English changed the way the educated people saw social communication and social structures. Everywhere suddenly there sprung up towering personalities in a society that had for centuries seen none of these breeds who started spearheading movements which aimed at tumbling rigid social hierarchy. In Kerala also there were saintly men who strived to uplift the lower castes. In the clamour to acknowledge the contributions of these men nobody dares to remind themselves the crucial fact that all of these men could act fearlessly only because of the security afforded them by English dominance.

For the fact is that all such great social movements functioned under the aegis of English Indian law and order machinery. If such an all-encompassing and protecting power that stood with a sort of supernatural strength pervading the whole of the subcontinent was not there no towering personality would have dared to make any entry to enjoy the luxury of leading a mass movement.

For the punishment for invoking royal anger was burning at the stake or quartering or being stuck up in a frame in a street junction for the birds to feed upon for a few weeks etc. This royal anger which protected the strangling social order was questioned only since the times of Raja Ram Mohan Roy<sup>85</sup> possibly the most daring personage in the subcontinent.

It may be remembered here that to bring the English rulers to take action to stop the burning of women at their husband's pyre he had to make a very sustained and persevering campaign braving the attacks and ostracism of the feudal society in which he himself existed. Remember not many people in India saw anything wrong in burning up women on the pyre till the advent of the English. In fact everyone exalted it and equated it with noble deeds.

With the removal of English from the common man's attainable attributes this country is back to square one. There is immense improvement in terms of buildings and roads etc. as there was in the times of the ancient kings. For the great monuments and structures like Taj Mahal<sup>86</sup> were made in the ancient times. The constructions were affordable because of the vast populace that existed like slaves.

The conditions in most Indian states show deep signs of ambivalence. On one hand one would find extremely rich highly mobile educated population who either are bureaucrats or landed aristocracy or

---

85Raja Ram Mohan Roy: The greatest native person in the original India. He actively collaborated with the English Company and enduringly coaxed them to initiate steps to bring to a halt the terrible social convention called Sati. Sati was the burning up of widows on their husband's pyre.. He was an ardent supporter of English language and wanted it to be taught to the citizens of the original India. He asked the governor general to allot funds for "employing European gentlemen of talent and education to instruct the natives of India in mathematics natural philosophy chemistry anatomy and other useful sciences —". However, he seems to have not understood that the native English are different from the common European folks.

86Taj Mahal: The monument that Shah Jahan, the fifth Mughal emperor, built in marble at Agra near Delhi in memory of his beautiful consort Mumtaz Mahal. It includes the tomb of Mumtaz Mahal. The tomb of Shah Jahan is also in it. The tomb is the centrepiece of a 42-acre complex.

**Go to CONTENTS [Click here](#)**

rich and powerful businessmen or persons with foreign connections.

On the other one would find a vast ocean-like section of population living in stark distress heavily vulnerable to the dictates of the officialdom police and the rich with no means for dignified subsistence other than allowing themselves to be exploited in all possible manner.

Now will the latter group revolt? Never on their own!

The whole mental indoctrination right from the primary school is the same social philosophy their native tongue carries. That of being a small individual in the presence of towering personalities who would traumatise the society. The very daring to think that one can converse intelligently with the socially powerful individuals would be systematically deleted.

The same sheep-like individuals would come to exist in the lower sections of society. At the top there would come to exist the kind that always trampled over the others since ancient times.

In this connection I remember my asking many years ago a well-educated person from Tamil Nadu belonging to the feudal landed aristocracy why they did not think of giving good English education to the children of their serfs.

For then they would very easily rise above their present social condition of pitiable primitiveness. He laughed and gave me a most understanding and yet apt answer. He said “If we give them good English education they would stop ‘respecting’ us” — a statement that carried the fullest truth about the real intention of the ruling class of India.

Yet what would happen if this terrible exploitation continues? Well nothing for it has existed here for a long time with beautiful compliance from the aggrieved parties. Yet at times there would be moments when individual persons may not be able to bear it and may break out with terrible violence.

Yet the aggrieved persons cannot unite on their own. For the language software requires someone of external distinction to unite and lead.

Herein the professional revolutionaries can do a wonderful job. For example the communist party can work wonders to ensnare the bottled-up violent emotions and cause a general uprising.

However the truth is that communism is not the real answer. The real solution is English but communism promises things that naturally exist in English. The classlessness the distribution of wealth etc. are all there in the English-language software in a most natural manner.

Communism comes as an impostor. Yet I do not intend to say that the persons who work for the communist parties are all swindlers or impostors. No most of them are honest and dedicated and are knowingly risking their lives to change the society for the better.

Yet they also function in the same language software which in the first instance created the feudal social system. Once they come into power and prominence they can only join the social system and possibly supplement it with the vibrant organisational power at their disposal.

Let us see the international scene: It is generally seen that in English-speaking nations communism did not make much headway. At the same time it may safely be seen that it made headway in places where people at an individual level found it hard to communicate their feelings to their higher-ups.

The people definitely suffered from frustration caused by the stifling of their capacity to articulate. These people then organised themselves into groups to be able to muster the necessary psychological backup to negotiate with the higher-ups.

It may be seen that even in India the most violent communist revolts took place among people who suffered from severe frustration due to lack of ability to communicate with the ruling class.

In India the Naxalbari<sup>87</sup> movement that rocked the state of Bengal during the 60s were actually the outbreak caused by the real suffering of the people. It was crushed with brutal force by the police. One of the major leaders Charu Majumdar<sup>88</sup> was beaten to death in a police lock-up.

In many places in India this movement is continuing. One place is Andhra Pradesh where there is a real People’s War Group<sup>89</sup>

---

87Naxalbari: Actually the name of a small town in Bengal. This term is now synonymous with the communist uprising that commenced from here as a sharp reaction to the unendurable social repression that was (and is) going on in many areas in new India. Since it was a communist uprising, the Chinese government supported it and it is possible that the US government must have given moral support to its suppression. Actually it should have been the other way round. The departure of the English rule in the original India literally left the poorer classes in the hands of the oppressive overlords. The poorer classes in desperation turned to communism to find a way out of the quandary they were suddenly placed in.

88Charu Majumdar: The communist revolutionary ideologist of the Naxalbari movement in new India who was caught by the West Bengal police and reputedly beaten to death in police custody.

89People’s War Group: The communist movement that is fighting against the feudal social set-up in the new Indian state of Andhra Pradesh. It may be taken for granted that they would not be able to delete the feudal mindset even if they do win the revolution; for it has not happened in China.

**Go to CONTENTS [Click here](#)**

fighting with sickening perseverance. The police regularly catch and butcher them.

Yet there is no answer to the social problems in communism. For what happens to the leaders of the people? The moment they become the leaders they are above the people. They can communicate with equality with the dominating class.

At the same time their own followers would have to address them with feudal respect and all reference to them is with a halo. So in the long run the leaders themselves would be part of the very social system that they had earlier wanted to demolish.

If one goes to the headquarters of the communist party one would find feudal levels of communication which happily goes unnoticed. At the same time if one walks into an English-speaking group there wouldn't be even that level of feudalism as is found in the communist party office.

---

The local languages shall remain feudal. Recently the US has acceded to new India's demands and declared it as a terrorist organisation.



[Go to CONTENTS Click here](#)

## Chapter 22

### The Façade of Tolerance

Let us now discuss the theory of India being a highly tolerant country since times immemorial, cradling immense philosophies, religions, and social structures without any history of persecution of the populace. It is very easy to argue and establish this fallacy to be true. However, actually this is not a correct picture.

The truth is that India is a very intolerant nation. The geographical region of the South Asian subcontinent was so for a long time in the past. What motivates people here is not spirituality, as is usually declared and believed. What really motivates all social and individual actions in this society is the need to achieve socially structured respect.

This abominable greed for respect is the thing that has shaped this nation through the centuries and is still taking it to perilous paths, led by low-calibre leaders and bureaucrats, with nobody having the strength to even point out the danger that is evident to all. For the greatest danger a man in India perceives is a situation wherein the lower guy comes up in social life. This personal danger has more implications than any other problem the society may face.

The subcontinent was always divided by horizontal lines which repeat one above the other and not as a nation divided by vertical lines. The society is structured into stages of level, one on top of the other.

Each level is dominating some other level. Whenever a new religious protagonist arrives, if they join the higher hierarchy at the top as a new team along with them, then no problem, for they would only be again reinforcing the system. They would also have a senior position in society from where the language indicants would allow them to dominate the rest of the lower levels of society. Nobody is much disturbed.

Actually the dominating sections would enjoy the intellectual dynamism the newcomers bring. Moreover newer ideas could entertain them by giving them an opportunity to indulge in theoretical exercises in the fields of logic, spirituality, advaita<sup>90</sup>, exotic religious practices, etc., in a society which remains intellectually stagnant for most part of the day and better part of several millennia.

Hinduism, the so-called popular religion, is only the religion of the Brahmins. As to the other castes, they were really outsiders to Hinduism. Spiritual rites were practised in accordance with one's caste level, each level having certain rights, and the lower levels having to do with progressively lesser levels of rights and privileges.

So the competition was not between different religions or philosophies but between different caste levels. Actually there could be no competition as each caste level was immutably fixed in language and social hierarchy.

If a group of people of another religion or even of the same religion — that is Hinduism — try to improve the social structure by bringing in education, right to equality, government job, water, housing, and many more things like feelings of assertiveness, etc., to the lower people, it is another proposition altogether. For then one would get a rare taste of how very tolerant India is.

However it is not correct to summarise that it is the higher-ups who are the culprits. For it is not the truth.

For everybody in all levels is equally the victim of the same system which allows only a hierarchical social system to exist. If you interact with both the levels you would find that both sections of people have similar prejudices and insecurities. However one is more fortunate than the other.

So even if the lower levels were made superior to the other only a reversal of roles would take place, not a permanent conducive social atmosphere. The language doesn't allow equality of interaction. In such an enveloping atmosphere erroneous social reactions repeat even if one tries to correct them for centuries.

In this regard one may think of the noble face of Hinduism that prevails in the English world. The innumerable number of holy men and saintly persons who have travelled west to help the West with the ancient spirituality of India do present a very benign picture of India. But here one major thing that is missing is the Indian feudal communication software.

In its absence the whole Indian philosophies do acquire a most benign and lovely attire. It turns into a spiritual apparition that does not exist in India.

To put it more forcefully one may note that in spite of having so much literature in Sanskrit and Tamil on philosophy, Yoga<sup>91</sup>, Mantras<sup>92</sup>, religious discourses, Tantrik<sup>93</sup> rituals etc. not many people from the subcontinent had access

---

<sup>90</sup>Advaita: Is the monistic interpretation of

Vedanta by Shankara. Vedanta is actually the last part of the Vedic scriptures.

<sup>91</sup>Yoga: is seen connected to the traditions of the

Vedic people and their spirituality. It also includes a number of physical exercise

posture, which can tone up the human body.

<sup>92</sup>Mantra: This term can mean both magical

terms words and sentences that can perform magic; or it can mean the sacred verses that

one needs to chant regularly to achieve a level of salvation from worldly pains. From my

personal perspective, mantras, if they do work, might be some kind of supernatural

software codes or applications. Check my book: **Software** codes of mantra &c.

<sup>93</sup>Tantra's esoteric practices have deep roots in

[Go to CONTENTS Click here](#)

to gain knowledge in any of these themes. In fact most of the people were barred by social conventions and strictures to have access to any of these items. In fact they had no connection to these things at all.

It may be not far from truth to say that it was English rule that opened up these knowledges for the access of the common people in English India.

The fact is that even to this day the government of India with deliberate purposefulness sees to it that the immense number of technological advances that come out of the English countries do not reach the common man. Earlier it was the phone the TV audio cassette players etc. Now it is the modern things like internet mobile phone etc.

Actually to suggest that the lower level of persons should have access to these things does disturb a senior member of the society. Yet there is some level of truth in suggesting that the lower man should be lower for otherwise the communication set-up would stand disturbed.

I remember an incident a few years ago wherein I told an acquaintance who was an officer in a uniformed service that in a few years time cellular phones would give the right of using wireless phones to the common man. He immediately went into a deep disturbed mood. He couldn't bear to think that the petty common citizen should be given such rights.

For such fancy items as a wireless phone were the privilege and right of the government officials.

So many social forces have been set free by the English which were not intelligently guided by the leaders of independent India that all these forces are now turning out to be a Pandora's Box<sup>94</sup>.

---

Vedic spirituality, particularly drawing proto-tantric precursors from the extensive magical rituals, healing charms, protective spells, and prosperity rites prescribed in the Atharvaveda. Emerging as a distinct tradition around the 5th–8th centuries CE, Tantra represents a post-Vedic evolution that builds upon these Vedic elements while incorporating diverse folk, indigenous, and shamanistic influences from South Asia. It synthesises mantra-based magic and practical spirituality from Vedic culture with non-Vedic substrates, leading to varied paths ranging from internalised yoga to ecstatic rituals. Often systematised within Brahmanical frameworks for broader integration, Tantra reflects the syncretic expansion of ancient Vedic spiritual systems. This blending accounts for the wide diversity of Tantric practices that persist today. I may personally insist that tantric rituals are connected to various **supernatural** software codes and applications.

<sup>94</sup>Pandora's box: From Greek mythology wherein Pandora opened a box kept in her custody against advice given to her and many ills entered the world. In an allegory the term means something that is once set off or started would go on creating more and more problems.

**Go to CONTENTS [Click here](#)**

## Part 3

### The Ramifications

I have used India as a suitable example (Part 2) for case study. It has served its purpose. Yet, in the continuing discussion, I may use India further. However, it may be borne in mind that though I use India, it may also represent a vast number of nations wherein the language structure is feudal.

The reader is requested to go in a steady manner by starting from the beginning and reading to the end. There may be certain areas in the discussion on Indian social phenomena which may be slightly unwieldy or long-winded. In which case, those parts can be skipped during the first reading if the reader is sure that he has got the general understanding of the theme clearly.

Also, since so many complicated social, historical, and psychological actions and reactions are discussed, some of the opinions expressed may seem outlandish if taken in isolation. So it is requested that all expressed opinions be taken only in the context of the general theme of this book.



**Go to CONTENTS [Click here](#)**

## Part 3 - The Ramifications

1. On to the Wider World
2. The Generalisations
3. Children
4. Emotional Stability
5. Comparative Experiences
6. Racial Clubs
7. The Colonial English
8. Dignity of Labour! And Also on Slavery
9. Social Homogeneity
10. Nepotism and Corruption
11. Virus in the Workplace
12. The Evil Empires
13. Colonising the Space
14. A Matter of Perspective
15. The English Base of USA
16. Hatred for Great Britain and USA
17. The International Organisations
18. What Lends to the Bravery of the English Citizens?
19. English Under Siege
20. Computers and Their Striking Effect on the Feudal Functioning
21. A Case Study – Enron
22. A Slight Digression to the Literary Side
23. The European Union
24. Feudalism in Britain
25. Outsourcing, Racial Bias, etc.
26. Why England Remains Great?
27. South Africa

[Go to CONTENTS Click here](#)

## Chapter 1

### On to the Wider World

Now we are entering into the third part of the discourse. I have proved the existence of certain software codes in languages that can affect many aspects of the society as well as the persons who use the specific language for purposes of communication and interaction.

NOTE added on the 28<sup>th</sup> of May 2016:  
Read: What is different about pristine-ENGLISH

However, what significance does it have for the rest of the world, especially the English countries? I wrote this dissertation first in 1989. In that, I had made a number of assertions and predictions which have come out true with an uncanny level of precision. Though I could not publish the writing due to many reasons, not only myself but also many other persons who did read it were impressed by my arguments and did believe that there is something in what I was contending.

(Even though I must admit that many of these persons later have tried to believe that the points that I had written were their own mental discoveries and made some attempts to pass it on as their own ideas).

In the present-day world, it is not easy to remain in isolation from the rest of the world. Not many people aim to do so. For the going philosophy of the new century is that of the global village. The reasons for taking my contentions very seriously are that there is need to understand what one is dealing with when one proposes a global village.

Before starting this part of my writing, I want to declare a certain basic postulate from which premise I need to function. This postulate is that the English-speaking countries are the nations that have contributed much for the world in a positive manner. They, starting from Britain and continuing through the USA., Australia, Canada, and New Zealand, need to exist for as long as the world exists.

For all liberty, social advancement, and scientific achievements came from them. This is not because of any distinction in colour, creed, or heritage but because of the fact that the communication software that they possess and use is a very good one and can still bring about a lot of happy events in the history of the world.

The positive aspects that English contains should continue uncontaminated till the very end of human civilisation if there is one such thing. In this regard, in this age of excessive immigration to the English world by people who inhabit the feudal-language areas, I would like to bring to limelight the negative factors that these immigrants might be carrying inadvertently.

By bringing these items into focus, both the immigrants as well as the people of the English nations can be wary of these items and see that they stand deleted when the newcomers enter and inhabit the English nation.

When the newcomers come into the English country carrying all sorts of bloated ideas of superiority of his or her own culture, language, and behaviour, then it can create problems for the native society. However not in so tangible a manner. For the effects of these viruses would be slow but effective and also of enduring nuisance. The effect would not easily be traced to the real causative factor for the effect would come with a domino effect.

Since there is a lot of illegal immigration going on in the USA and also legal immigration of people who don't understand the finer nuances of English, there is every chance that native English citizens with ancestry in Afro-Asian and also continental European countries could get an unfair share of the blame for the activities of these persons.

Apart from all this, I may predict that the USA would have a higher level of crimes both of deliberate nature as well as that of emotional nature as compared to other English countries.

Before embarking on further discussion, I must say that what has been said in Part II of this book is not about India alone. It is just a representation of what are the non-tangible social factors in a feudal-language nation. Here what has been said of India will be true of many other nations in varying levels and manner.

**Go to CONTENTS [Click here](#)**

## What They Bring

When an immigrant from a feudal-language nation takes residence in an English nation, what does he bring with him in a non-tangible manner? Well, all the things that have been said in Part II of this book.

Yet there are many immigrants who know these things in a confused sort of manner or even in definite terms. These people would see to it that these things do not come into their new country. Others who do not understand this or with deliberate malice do practise the programs of their feudal languages would slowly kill the society around them.

In this regard, I can say that when an individual migrant from India comes to an English nation and moves only in native-English speakers' circles, then the viruses of his native feudal language would not get activated. However the moment he meets a person from his own language nativity and starts talking in his native tongue, then the virus starts ticking. Immediately the society around them splinters into layers of stinking dirt at the bottom to shining gold at the top.

When I say this, the reader would think that I am dealing in the realm of imagination. It is partially so, yet this level of imagination can affect the English society in a very painful manner. One may see signs of this in events that are with shallow understanding shrugged off as cases of racial hatred.

The feudal graded communication codes that are inherent in anybody make them uncouth barbarians in that the decencies that are inherent in the English language would be lacking in them. Yet this factor would be visible only when they run the feudal-language program.

That is only when they start communicating in or start acting as per the dictates of that language software. Generally any person can disable this program for temporary periods. For even in the feudal-language settings a person can change continuously and exist in different personalities. One of obsequiousness and the other of dominating assertiveness.

Before going into detailed investigations into what happens if the virus-filled communication softwares enter into the high-speed easy-working English software area, I will give a story from ancient times of the South Asian subcontinent.

Amar Singh Rathore of Marwar: Amar Singh Rathore was the son of Raja Gaj Singh the ruler of Marwar in Rajasthan<sup>95</sup> in India. He was unfairly banished by his father from the kingdom due to the fact that the son was of personal qualities that could compete with the father's.

Throughout Marwar he was indisputably a more popular man. He was famous for his gallantry and in all his father's wars in the south had always fought in the forefront. Yet his younger brother succeeded to the throne.

On his banishment Amar Singh was accompanied by many members of his clan.

He sought exile in the imperial court of the Mughals at Agra. The Mughal king was Shah Jahan<sup>96</sup>. He approved and sanctioned his banishment by his subsidiary king. Yet he employed him. Amar Singh's extraordinary courage skill at arms and gallantry won him the title of Rao and the Mansab of three thousand horsemen.

He was granted an independent domain of Nagore to be held directly from the crown. His position naturally brought him a lot of antagonism; jealous courtiers were set to belittle him.

Once he went on a hunting tour and thus

---

<sup>95</sup>Rajasthan: The desert state of India on the western side. The various clans of Rajputs were domiciled in this state. The so-called desert triangle of Jaisalmer, Bikaner and Jodhpur are in this state. They were in ancient times on the fabled Silk Route from China to the far west; and were very rich cities existing on the duty they extracted from the traders who went through their roads.

<sup>96</sup>Shah Jahan: The famous Mughal emperor who built the world-famous mausoleum the Taj Mahal. His earlier name was Prince Khurram. He was the third son of the Mughal emperor Jahangir and the Rajput princess Manmati. He had an insatiable passion for building monuments and his court was one of great pomp and splendour. He also had a collection of jewels which is claimed to have been the best in the world. Other than Taj Mahal, the Red Fort and Jama Masjid in Delhi in South Asia are his constructions.



**Go to CONTENTS [Click here](#)**

absented himself from the imperial court for around two weeks. When he came back he was confronted by the chief treasurer who tried to question him:

“Where were you yesterday and with whose permission did you absent yourself from this court?”

“I will give my explanation to the emperor myself” said Amar Singh as he brushed past the jealous nobleman and approached the emperor’s room.

“First pay me the penalty” replied the chief treasurer. Amar Singh exploded: “The only wealth I possess is in the dagger sheath. Take your penalty if you want!” The disgraced minister laughed with apprehensive show-off: “You stupid yokel — how dare you raise your voice in the presence of the emperor?”

Immediately on hearing these words of the chief treasurer Amar Singh’s dagger pierced through his stomach. In the very presence of the king Amar Singh had killed an influential minister of the empire.

In his rage Amar Singh then attacked the king Shah Jahan his ambiguous benefactor who escaped in terror. The king ran from his throne and fled to his interior apartments. There was utter confusion and pandemonium. The gates of the fort were shut. Amar Singh was trapped and at length cornered on the high rampart of Agra Fort. Yet he escaped. Later he was ensnared by treachery and killed.

Now what could have been the immediate provocation for the utterly unexplainable rage of Amar Singh? When we read this story in English there is no element that is discernible that can be seen to be provocative that a man sets out to kill a man. Generally the Indian historians may trace it to so many other items like Hindu-Muslim animosity etc. I have even found writings that glorify the action of Amar Singh as a brave defence of the Hindu faith.

Actually the real immediate reason for the outburst may be traced to the using of a lower indicant word. As a son of a king and the rightful heir to the Marwar crown Amar Singh would in his own mind exist at a higher pedestal than the level the noblemen of the Mughal court would be willing to concede.

The very questioning him would be deeply provocative to him. When the word for You instead of being Aap turns to Thum or Thu can really inflame a man of personal dignity. Many other words can also be employed by the royal minister to send signals to the others in the court of his superiority over the Rajput prince. A simple barely audible wrong indicant word can turn a decent and reasonable man into a murderous homicidal maniac.

And this sort of communication codes is not available in the English language. In English if you want to insult a man you have to deliberately use an insulting word with all the force of animosity. In the feudal languages it can be done with a mighty show of affection and defenceless pleasantry.

**Go to CONTENTS [Click here](#)**

## Chapter 2

### The Generalisations

The great difference that one experiences when speaking in English is that one need not monitor, measure, and size up an individual for initiating a conversation with him. There is no need to split the different individuals into groups consisting of the highest indicant group, the middle-level indicant group, and the lowest indicant group. One need not worry about another person measuring and judging him or her for whatever reason.

A strange level of mental peace is available in the English society which no one in a feudal society can even imagine to be possible.

### The Mixing

Let us now again use the allegory of a Malayalee family going to stay in an English nation. This can be in three basic forms:

One, of a family which is very good in English to the extent of even thinking in English and understanding correctly the exact difference English creates in their aspects.

Second, could be a family that does have a working knowledge of English but the thinking process is in Malayalam.

Third, could be a family with very negligible knowledge in English.

Of these three groups, one may say with a lot of certainty that the first group would be the rarest.

So we start with a family that uses Malayalam in their home and English in the working area. Obviously there would be a marked conflict in all the values that one practises at home with what is seen in the outside world.

Let us start with the basics. The Malayalee child would be addressed with a Nee for You and Avan or Aval for He and She, and all the other indicant words would be in the lowest level. This child would further call all his elders as Chettan, Chechi, Ammavan, Ammai, Uncle, or Aunty, etc., even if they were not even remotely related to him.

Most of his actions would be of a suppressed type with copious amounts of attempts to show off. Yet when this child comes into interaction with the local crowd, then these afflictions would slowly disappear.

The same way the family will be using the terms Avan, Aval, Oan, Oal, etc., with regard to the native English person whom they measure to be of a lower level whenever they talk about them. By lower level I mean persons whose profession in Kerala would merit only lowest indicants.

Many persons may fit into this category, like for example drivers, labourers, carpenters, baby sitters, domestic help, students, shopkeepers, salesmen, and most other jobs other than government officials, teachers, doctors, etc., and so many other professions of the English nation which for years the citizens there had been doing without any qualms. As mentioned earlier these are all indicant terms of the lowest level.

It is a fact that the local person would not understand the meaning of the Malayalam usage. Yet he would be able to sense the degradation that happens to him from the body language of the persons who are talking in Malayalam. It would give an uneasy feeling to the English person. A feeling which he would find hard to understand, describe, or even explain.

Actually this factor would rarely happen as mixings would be more on professional levels. Generally in a professional environment the majority would be English native-speakers. Others if any would be from different international language groups. In this case also nothing untoward would take place. The virus would not awaken even though it is present.

Now let us take an illustrative example: Let there be one college lecturer come from Kerala teaching in a college in the English nation. He is very clever and brilliant naturally. He speaks brilliant English and his general attitudes and behaviour are all English and he presents a very beautiful image of interaction with the students and the fellow staff. So far so good. Then one fine morning a new teacher from Kerala also joins the college. He is also good in English. Individually his behaviour also matches the former man's.

They meet. They converse in Malayalam.

**Go to CONTENTS [Click here](#)**

The virus starts ticking. In their conversation the whole amiable English society gets split and contorted beyond recognition. Persons who are connected to their society as dean, principal, teachers, librarians, students, office staff, office boys, cleaning staff, etc., all get a new and never-before-assigned attributes.

Some go into the level of Adheham and Avar (highest level of indicant); some go into the level of Ayal (middle level); some go into the level of Avan, Aval, Oan, Oal (lowest level), etc.

It may be understood that in Malayalam once you assign a particular level to a person then you mentally prepare a particular manner of behaviour to them. To some you need to be obsequious, to some formally polite; and to some conspicuously discourteous. The third group should not be taken seriously. For if you do so it would be understood that you are keeping them as your superior; meaning that you are inferior to them.

Now again the other persons may not really understand what these two persons are talking in Malayalam. Yet the body language would show. Not only that they would feel the difference in approach these persons exhibit to the differing classes they have created.

So far not so good nor not so bad. Now both these Malayalees go roaming to get into more Malayalee circles. Then the virus really has a field day. The whole of Kerala arrives in the English nation as a non-tangible yet powerful social software program. More or less everything discussed in the second part of this book gets enacted here.

Many persons would be Chettan and Chechi depending either on their age or professional seniority. They would bring in the native levels of obsequiousness and all the allied behavioural postures.

Naturally persons who are addressed by name in Malayalam are either a servant or a subordinate or a youngster or an inferior.

Now how will this go along with the easy English usage of addressing a person either formally with a Mr. prefixed or just by his first name in cases of intimacy or of informal friendliness? Again since the English and Malayalam societies are distinct and socially distant nothing much of a problem comes.

But the native English-speaking society will naturally sense the derogatory sense of communication from the body language. When the Malayalees start existing in groups and then tend to reach out to the English societies, then the latter would start distancing themselves from the former. Then the long-heard complaint of racial discrimination would come to the fore.

The problem would be worse when a Malayalee is in senior position. Suddenly he starts getting more Malayalee colleagues, then the native English speakers would suddenly start feeling uncomfortable in the presence of his Malayalee superior.

For an uncanny feeling would come that a strange twisting of individuality is going on. The superior would complain that the native English-speaking subordinate is smarting from a feeling of inferiority complex. And it is true. A feeling of inferiority would set in. It may cause deep shock and pain to the English speaker that he should stoop to such base feelings. However he will not be able to help it or understand it.

Here the reader may kindly bear in mind that the whole system of “untouchability”, intolerance, discourtesy, and aloofness from each other unless the other person comes with an attractive attribute is connected to the indicant word and maintained by this feudal language. In fact a single indicant word like Nee, Avan, or Aval can if used with piercing efficiency shackle not only a single person but also a whole lot of individuals bearing a common social address.

Narration: Here it is appropriate that I insert an incident related to me many years ago. One lady naturally rich by Indian standards went to visit her son and family residing in England. When she was there she found one young Indian girl coming to the house every day in the morning to help in the kitchen. The girl and her son’s family members were communicating in English.



**Go to CONTENTS [Click here](#)**

She was a student studying for her graduation in some subject and also earning a bit of money by helping out in this house. There was no problem with her as far as the visiting lady was concerned. However when the family sat down to eat the helping girl also sat down with a mighty nonchalance which was absolutely shocking for her.

For in her whole lifetime she had not experienced such impudence from any servants. Then she found that the girl's manner of speech was not at all befitting a servant's as found in India. For she was very articulate as against the servants in India who don meekness as an effective pose of discipline. In India servants sit on the floor to eat and they have to be dressed shabbily otherwise it would create havoc on the social scene.

The woman immediately got up from the dining table and went to her room. When her son came and asked her why she had retired she said that never had she stooped to sit with servants and she had no such intentions to do so in her future life. Till the end of her visit she had to be served her breakfast in her bedroom.

Now there might be a bit of exaggeration in this narration. However since it happened some years back and since I also know of persons from India who do not understand the niceties of an English social behaviour I can vouch for the possibility of there being a mighty element of truth in the story.

Yet from an Indian-language point of view there is nothing wrong in what that woman did. In India nobody can even bear to imagine the consternation such an eventuality would cause.

Now the person who came as a domestic help was basically an Indian girl. Now suppose the girl was a native English girl. Well then do you think the attitude would have been better? The only difference would be a factor of gloat to have an English girl to serve. It would give an ample dose of superlative stories of how her son now has English servants. For if an Indian with English attributes would get disturbed with this behaviour then the effect on a person who is innately English can easily be imagined.

[Go to CONTENTS Click here](#)

## Chapter 3

### Children

Inside the family, the Malayalee children would be given the lower indicants. The effect of this would be easily visible. The reader may remember that the lower indicants that are used towards the children are the same as those used for the servants.

The same type of behaviour extended towards the Indian servants is generally shown to the children. It is not to say that there is no affection. For the servants are also given affection. There may be affection, yet the positioning of the children would be markedly different from that given to the English child by his or her parents.

For one thing, there would be a general understanding that the child of whatever age — even final teens — is of minor social intelligence. Moreover, the attitude would be that of not conceding any right of choice in any important matter concerning himself or herself, even though there may be perfunctory query of choice and wish. But it is not expected to be in sharp contrast to what the parents and the elders wish and decide.

At the same time, it may be understood that such children brought up in the shadow of a senior's discriminatory powers would only exhibit, in most of the cases, wishes and choices which are not at variance from that of the elder's narrow viewpoints. For the elders also live in narrow social functioning areas, tied up as they are by their language.

It is easy to compare a child from an English background with one in a feudal-language background. Just see a child communicating with an adult in an English film. Compare it with the communication of a child doing the same in a feudal-language film.

The former would be found to be communicating with a natural pose of assertiveness, while the latter would be found to be doing the same from a posture of modest meekness, with a voice of tangled shyness or with a pose of rude offence.

Moreover, the way a feudal-language speaker of India communicates with the children would also smack of the attitude to that of a servant. Usually, the defenceless serving classes are generally taunted by the superiors as a means of asserting their superiority. For it helps in the usage of the lowest indicant words. Very rarely does an Indian give his hand for shaking to a child. What is usually done instead of shaking the hands is to fondle the cheeks and pinch and pull it in a pretended pose of affection. Many ask stupid questions and go on repeating the same to evoke a gesture of irritation from the child.

Some pull the hair or snatch the article the child was having in his or her hands and make the child go on a wild spree to retrieve it.

Most persons would swoop the child from the ground and hold him or her in their hands to the obvious disturbance of the child. This is the common form of accepted communication with a child. These persons would find it mighty funny to see a man talk to a child in a serious manner instead of giving mocking answers.

However, this is an accepted behaviour. There are actually no insidious intentions in all this.

Suppose the child in a railway compartment points to a lonely house on a hill and asks what it is doing there, the answer said with real seriousness would be: "Oh, that is a house of a giant. He devours children. You should not go there."

Actually, this is the tone of the answers given to servants. Actually no serious questions are entertained from servants. If at all they do so, then they are immediately kept in their position. Naturally good servants never venture to do that. Impertinent ones would do it.

Actually in the feudal language the parent is very superior and has a mental domination over the child in a manner not conceivable or understandable in English. The parent is licensed to use the lower indicant words to his children with both love as well as antipathy.

Now the children cannot retort in the same words if they are haunted and hunted by a wicked parent. For if they do

**Go to CONTENTS [Click here](#)**

it the whole Indian society would only find fault with the child of whatever age. Unless the child is of superior financial capacity.

Now when such children are allowed to mix with English-speaking children, naturally there would be a crisis of culture. Yet the feudal-language children would benefit beautifully and gain much confidence that never came from their own language.

In the usual case, non-English children living in an English nation would fast imbibe the general positive aspects of the English communication. This is because the native English-speaking children would naturally outnumber the others. As such there won't be much of a problem or the need to worry on that count. However the problem starts when native English-speaking children have to interact with the non-English-speaking crowd on a daily continuing basis; or are outnumbered.

In this group there would be many persons like elderly parents who won't make any effort to absorb English. Moreover these persons would be on a "We are greater, our language is better" binge. They would be a real nuisance. For they would very easily use the lower indicant words to and about the native English-speaking children. In this case the reader should bear in mind that this type of negative communication would not come from the English children.

The effect would be obvious yet not fully understandable. It would be more confounding because this infliction would come with a very affable expression and demeanour.

Whatever attempts to distance themselves the native English children do would exhibit an element of rudeness, and in extreme cases a feeling of repulsive arrogance would be felt by the feudal-language speakers.

Now under no circumstance should the reader assume that this aversion to mix with these characters is a unique English reaction. For in India also dignified persons move away from the nearness of persons who use lower indicants.

There is actually a general reluctance on the part of all persons to openly use these words and to use it only in the absence of the relevant persons (if the affected persons are of superior status). Moreover if anyone does use it to the disturbance of the other it could end up in real violence. But in the illustrated situation here there would be a tendency to use it at random on the understanding that the other group would not understand it.

Yet as I mentioned earlier somehow the sense of derogation is conveyed by some means not necessarily by body language alone. There may even be an element of some sort of mental waves which do come as a sort of wireless signal as in the case of a cellular phone. This is a theme that will be dealt with in slightly more detail in the concluding areas of this book.

NOTE added on the 29<sup>th</sup> of May 2016: Read my book: Codes of reality! What is language?

When I am on this theme, I would like to narrate one incident that I had when I visited the U.A.E. for pursuing one of my writing projects. I befriended one young man from Maharashtra<sup>97</sup> in India. He was good in English communication. His native tongue was Konkani<sup>98</sup> connected to the Konkan<sup>99</sup> coast of India. As a Maharashtrian his state language was Marathi<sup>100</sup>. As a person whose house was near Bombay he was also good in Hindi. He was the manager in a shoe store. Under him were some Malayalees and some Filipinos. The lady staff under him were from the Philippines.

---

97Maharashtra: State in India on the west coast.

Bombay is in this state. Marathi is the state language. In the original India, this location was a number of region including the Bombay Presidency, the Central Province, Berar and also many local kingdoms, including

Hyderabad.

98Konkani: One of the languages recognised by the new India government. It is spoken mainly in and in parts of Maharashtra and Karnataka and also in Goa. It is seen mentioned that this language is a mixture of Sanskrit, Prakrit and a few other local languages.

99Konkan: North of Karnataka state in India.

Includes major cities like Bombay and coastal towns such as Alibaug, Dapoli, Ratnagiri, Malvan, and areas in Goa.

100Marathi: State language of Maharashtra state of India and an additional official language in the state of Goa. It is spoken in Goa, and parts of Gujarat, Karnataka and in Dadra and Nagar Haveli, and Daman and Diu.



**Go to CONTENTS [Click here](#)**

Inside the store I heard only English, no Malayalam or Filipino. I asked him why. His reply was that he had given specific orders not to do so as it was a company policy not to allow any staff to use their native tongue other than English in the work area. I then asked him to clarify on this policy.

He replied that if the native tongues were allowed then they would speak something derogatory right in front of others without the others understanding the full implication of what was uttered.

I understood the feelings that created this policy. Later when I was in another business establishment I saw some of the lower staff using real derogatory terms and indicant words about some of the senior female staff — a thing that they would never do in their native land. So much for the social intelligence of the policymaker in the shoe supermarket consortium. However it may be kept in mind that the persons who were running this consortium were Indians by nativity though they were then of British domicile.

It only shows their keen understanding of what happens if the native languages are allowed to roam free in areas where politeness to everybody is the key.

This tension of the disturbing verbal and physical communication would be a real issue in places where certain non-English-speaking groups tend to form exclusive towns. For example places like China Towns, Italian Towns, Punjabi Towns, Sindhi Towns, etc., would be real breeding grounds for these types of viruses. When an English speaker comes to these places he would really feel a real change in personality.

For it would reflect in the attitude tone and posture of the others in the area. Another thing is that in any area for example where Indians dominate and one hears the Indian languages one may really see features of India.

Yet the poverty and dirtiness of Indian streets may not be so evident for the place exists right in the middle of an English country. However in social behaviour and interpersonal relationships the deeply hierarchical features may be seen though only as a shadow of the real intense thing that exists in India.

It needs to be emphasised here again that these problems come only when Indians or any particular feudal-language group of persons conglomerate in an area for living together.

At the same time if they live in a widely dispersed manner among a huge number of English speakers and others with the imbibing of the real character of the English language the problems associated with the viruses in the native languages would be minimal. In many cases they might then exhibit exemplary social characters.

Another reaction that confronts the English native speaker is to be stated here. When they find an individual non-English native amongst them they may wholeheartedly extend him or her all help. However when they are confronted by a group who they perceive to be of a terrible social attribute then they would turn what can be defined as racist. They would give a wide berth to the newcomers. Basically it all springs from the fact that while they would improve a non-English man's individuality the other way round would not happen. For the others come with the software program of domination and suppression when the right time is apt; and to be obsequious till that end is achieved. In every word and gesture English would improve the non-English man's social perception.

Yet as mentioned now the opposite would not be possible from the understanding in the native vernacular.

One thing in this regard the policymakers of English nations should note is that a very significant negative factor has now appeared on the horizon. That is the arrival of satellite television. Earlier after a few years of domicile in an English nation the immigrant population loses their vernacular character in an unnoticed manner. Now right inside their bedroom the native social environment daily comes through the channel televisions.

I can assure them that this is a threat not to be viewed with negligence. For right inside the English nation, persons continue to imbibe the far-distant feudal software codes. The same ferocious social negativity gets activated daily.

**Go to CONTENTS [Click here](#)**

## Chapter 4

### Emotional Stability

The factor of emotional stability: One thing of unmatched significance to be expected in non-English people, especially Indians and such Asians, once they settle in the English countries, is that they would exhibit a rare quality of emotional stability. Actually, the native English speaker would really envy this quality.

Yet it must be said that this emotional equilibrium which really shines out is also a component of the English-language social structure they find there.

For the same Indians would be having a lot of emotionally disturbing influences in India, wherein they are kept on their toes by the feudal interferences from their senior family members, their professional seniors, the bureaucracy, and also the lingering disturbance of having to protrude a pretended senior behaviour to their social, familial, and professional juniors.

When they come to an English nation, what they find is an absolute vanishing of all these factors which had been gnawing at their inner mental peace and equilibrium. Yet there is an exception to all this, as there might be for all things that I have mentioned in this book.

There might come a man to, say, England. He is living there with his dominating parents. He is financially depending on them. They talk to him only in the native language. He is good in English. Now this is a right potion to create a scene which might create a semblance of mental disturbance in the man.

For after each day of interacting in English he comes home to a place where he is dominated by his parents and others with a feudal severity and intrusive communication that can drive a man who has imbibed and enjoyed the English ambience to deep mental trauma. How the English psychologists would confront this issue without understanding the problem confounds me.

For even in India where the whole themes are clearly there nobody has bothered to understand it.

[Go to CONTENTS Click here](#)

## Chapter 5

### Comparative Experiences

#### Englishman Working Under a Person from the Feudal-Language Area

When a non-Englishman works under an Englishman, the experience the world over has been of deep gratification. Even though there is all this talk about freedom struggle and British wickedness, if one asks anyone who has worked under an Englishman about his experience under the Englishman, the answer in most of the cases is invariably that it is an experience he would like to have again.

For in almost all the cases there is a highly perceptible improvement in the social communication level the employee would experience when compared to what he was used to under a native feudal-language boss. This naturally would have led to an improvement in his individuality.

Yet there would also be a real acknowledgement that he never could move into the social circles of his boss. At the same time if the boss had been a native one he would have come close to the boss's social circle yet in a manner that would have accentuated his social inferiority in innumerable ways.

Yet will an Englishman feel the same level of mental satisfaction if he were to work under a say Malayalee? There was a film recently in Malayalam in which a Malayalee boss having his business empire in the Middle East is depicted having an Englishman as his subordinate. In the film a white man (actor possibly of non-English continental European origin) is acting as the Englishman and the boss is giving him a lecture in Malayalam of the need to learn Malayalam if he wants to continue to work under him.

The words used are of the lowest indicant levels. In many ways it does reflect a lot of underlying indoctrinated emotions which need to be dealt with later.

However here I use this instance to point to the highly disturbing scenario if these types of persons come into financial power. What needs to be understood is that the atmosphere that is created here is in deep contrast to the one that one would experience in an English atmosphere.

#### Comparing the Indian Boss with His English Counterpart

At this juncture it is only appropriate to bring in a comparison between the Indian boss as representative of the feudal-language culture and the English boss. I mean to make a shocking disclosure. The Indian boss would be very very more powerful than his English counterpart.

To illustrate further the Indian prime minister would be more powerful than his British counterpart the Indian small-time official would be much more powerful than his English counterpart and the Indian parent would be much more powerful than the English parent. Powerful. But over whom?

There was a writing by one of the chief personal secretaries of one former prime minister of India. When the American president of that time was visiting India his office wrote to the Indian prime minister's office with the query as to what word of address should be used to her by the president. It seems her reply included among other things the fact that her cabinet colleagues used to address her as Saar.

Actually in the Indian context it shows the power and prestige of her office and personality among the Indians and her ministers. However doesn't it show a deeper malaise?

One which is running through the heart of India and ruining her spirit. One can imagine the sort of communication that would be in position between her and her colleagues. The sense of deep insecurity that could be gnawing at her heart whenever any colleague of hers shows any tendency or disposition to greatness or calibre.

The power that the non-English boss has is to suppress the calibre capacity intellect and individuality of his junior. Actually there comes into existence a tendency at each level of the organisation to post only persons of calibre lower than his or her immediate boss. So that the organisation tends to have a progressive tendency to dwarfness in intellect as time goes.

The organisation has a look of a pyramid with the intelligent person at the top with each level down showing lesser and lesser



**[Go to CONTENTS Click here](#)**

intelligence. Actually this affliction has already infected the Indian bureaucracy.

Yet the Indian institutions in the English countries would show a rare level of capacity which they would have failed to display earlier in India. This would be the effect of a number of factors including such as that of the tremendous level of speed at which one can function in an English setting the absence of so many bottlenecks and also of the progressive weakening of the Indian currency which all foreign-employed Indians celebrate with a rare level of unpatriotic glee but would never say a word about in public.

Now if the Indian bosses are so powerful then why is there any attraction in an English setting? The attraction is in the atmosphere that English builds wherein everyone can function to the best of his or her abilities.

Once I read an article by an Indian saying that in the West (meaning English countries) the systems are so simple that even a mediocre can function as against in India where only the best can function. This statement is a fallacy. For it is not the mediocre that is functioning in the English nation but the intellect that is evident in all humans. Which in the Indian context is allowed to function only in the socially or physically dominant.

It would not be enjoyable for a person of whatever colour who thinks in English to work under a vernacular-speaking Indian or for that matter under any boss who is thinking and communicating in his native feudal tongue.

Moreover if one were functioning together with a group of people from feudal-language nations and who talk among themselves in their native tongue it would be difficult to maintain one's natural disposition to interact with them and also to the boss in the easy-going English manner. In a matter of days if not months one would feel terribly at odds with the general behaviour of the fellow staff.

Moreover every time when the others go in for obsequious bending and pretended meekness this man would seem to be questioning the whole authority of the boss and also creating a breakdown in systems.

In this situation the reader should remind himself that an Indian man would enjoy the freedom he gets in an English setting. Yet the reverse is rarely true. The Englishman would not enjoy the stifling he is induced to bear in the feudal-language setting. This understanding should be borne always by everybody when making strong statements about the English nations and its people.

Here I wish to remind again that the English emotions can be created by anyone with an English thinking process in his mind if he or she is willing to stick to that. He or she need not be white or from an English nation. He or she can very well even be from India.

**What Happens to an English-Minded Person When He Lives in a Feudal-Language Area?**

This has much to do with the colonial experience of the British. Yet it can be the experience of anyone who lives long in a feudal-language area with not much access to his own base. Herein can be explained why the British who contributed much to the cause of liberty dignity and freedom of mankind and also were the first to outlaw slavery worldwide acted strangely and sometimes in sharp contrast to their inner mental inclinations.

Let us take the case of the British who came to the South Asian subcontinent as traders and stayed on to conglomerate fragments of geographical areas and rule it. Numerically they were negligible in the vast land that could literally swallow them up. Numerous groups of people from varying cultural and linguistic areas have visited this geographical area which is now identified as Pakistan India & Bangladesh.

All of them did fall for the compulsions and social pressure that a feudal language generates. All of them did ultimately join the local mainstream of populace without making any major changes to the living standard of the mass of people. All the newcomers ultimately arranged themselves at various levels in the feudal language and became part and parcel of the land.

In the case of the British there was a major difference. They came with a

**Go to CONTENTS [Click here](#)**

language which was very very different from all the then-existing languages of India. Not only in sound and manner of speaking but also in the content it was entirely different. The main difference was as has been discussed earlier the lack of feudal overtones in the communication.

This was a thing that gave them their unity. And a feeling that sticking to their home base and to their own class of people was much better than going alone and trying to build an individual empire. Whatever happened a sense of sticking to the aegis of the Union Jack and also to appeal to their own nation for all help was due to this factor. This factor was very much in variance from the standard Indian behaviour. For here getting out of the clutches of one's home base was the standard policy.

Yet when the Englishman set up his interests in the subcontinent he was only an individual in the vast sea of humanity that surrounded him. This vast sea of humanity was to monitor judge measure and give him marks as per their own evaluations. It must have been a mighty daunting task to live up to the enduring admiration of a crowd that judged persons on the basis of immediate achievements.

The tedium of tasks here must have been very heavy. For here all things move on the motivating force of prestige and very evident power. Above all the local languages have a tendency to create sharp division among any united team of persons by just assigning each member a different value and position irrespective of his real value and with least regard to the equality that may exist between them.

One of the major factors that saved the British from the treachery of this essential element of oriental culture was their understanding that they were different. They kept away from imbibing the local attitudes and cultures.

Yet it is a very infectious thing this feudal positioning by subordinates of the superiors. In many ways it is a very complicated scenario. Let me try to make one situation comprehensible. Imagine one young Englishman posted as an officer with civil powers in a remote corner of British-India.

He exists above a team of native British-Indian officials who do themselves exist in a web of hierarchies which are at certain levels and between certain individuals mutually antagonistic and self-cancelling. This web of hierarchies would be based on different themes like caste family superiority age superiority and inferiority capacities of physical prowess etc. all of which can influence the indicant words used.

These indicant words are everything in the society. For a wrong or negative indicant word can lead a man literally to suicide. In this mad web the Englishman is implanted. He is coming from a society which itself had feudal elements. Yet this feudalism was different in the sense that the element of this feudalism did not come into everyday life and there was a definite absence of indicant words to which one is at the mercy of.

Yet the mass of people over whom he has to function does not know anything about freedom of speech equality liberty or even the rights of a citizen. In fact they were never citizens. They also understood only power and prestige. If you don't measure up to their levels of respect then you are good as finished.

He can't mingle with the crowd as he would like to. Each and every interaction has to be so programmed so as to exist only in the highest indicant terms of the common peasant. It is the duty of the junior staff to instil a sense of power and prestige of the British official to the peasant.

This they would do with a real sense of purpose. For their own prestige and social power is entangled with the British official's power and prestige. So in a way the British official is at the mercy of the junior official.

He has to feel at home to the incredible levels of homage and obsequiousness they would do and make others do. If he were not at ease then the feeling would come that he is not of superiority enough.

A continuous exposure to this feudal homage could really affect any man. If he were an Indian the effect would be very evident from his easily acquired megalomania and air of arrogance.

**Go to CONTENTS [Click here](#)**

It would affect the Englishman also. But the effect of his own society wherein his fellow countrymen may still treat him as just a member of their society would naturally assuage these feelings. Any small changes in the demeanour would not be noticeable when he is in India. However when this personage goes back to England then a slight air of an oriental highness of dominance would linger on and disturb the others.

In many ways anybody living in India would acquire Indian feudal attitudes. However when it is an Englishman it would go into an infection with a difference. When an Indian enters into a feudal system he is not at unease.

For he is more or less accustomed to it. He will know how to treat his subordinates and superiors in their proper position and stature. He will use the correct indicant words to stifle or to revere as the case may be. To put it in more candid terms he would be at ease to use the words like Nee Aval Oal Oan E-da E-di, etc., to the subordinates and such words of feudal respect as Saar Adheham Avar Angunnu Chettan Chechi, etc., with a careless nonchalance that a person of English ethos would find hard to imitate or improve upon.

Any man (he or she need not be of English nationality) who is very much indoctrinated in the English ways of human dignity and equality in communication would find it difficult to stigmatise any human being or groups of persons using lower indicant words or to glorify any man using higher indicant words just for the purpose of ordinary communication and interaction.

The only effectual escape would be to move into an inner circle away from all these negative environments and function in a place where one is at ease. This keeping aloof is also similar to the Indian attitude of “untouchability” and aloofness from the common crowd. However the emotions that set it have some difference.

Yet it can be understood by both the Englishman and also by the vernacular crowd as a practice of racial discrimination. One can imagine the confusion of an English-programmed man when he is forced to isolate himself from other human beings who he is uneasily aware is equal to him in his own language. It is an emotion which he wouldn’t understand other than to make such statements like East is East and West is West etc.

Here actually he is only behaving like the person in the feudal-language software program. Yet the only way and manner by which he can escape it is to do exactly the dictates of the feudal language.

I can illustrate this phenomenon with a real-life scene. I know of one young person who lives in India is an Indian by parentage and yet speaks only English. And this English does contain as far as possible the British manner of addressing and communication. This person gets on well with the English-speaking crowd in a very amiable manner.

Elders are addressed with a Mr. or Mrs. or Miss prefixed. Since no vernacular words come out of this person’s mouth the question of using lower indicant words to any lower or inferior person does not arise. And in fact no understanding of anybody’s inferiority exists in this person’s mind.

Yet when this person happens to be near the vernacular crowd they tend to use the lower indicant words to this person using the lower age as a gradient for measuring. Moreover a tendency to get disturbed by this person’s amiable and unfettered interaction with many acknowledged seniors is exhibited by persons of senior age but of junior position. This creates a fierce feeling of antipathy and a passion for irritating this person in these persons.

Consequently this person after experiencing this painful attitude tends to keep away from the vernacular crowd who tend to passionately maintain their inferiority as a motivation for offence. I can go into the details in a slight way. This young person would be interacting with persons of much higher age in a very natural manner in English at a particular moment.

At that moment one of these persons who have to exist in the lower indicant level among others would appear and just ask “What are you doing?” in the vernacular using the lowest indicant word Nee for the



**Go to CONTENTS [Click here](#)**

word You. This is done on the pretext of friendly interaction yet the main purpose would be to initiate a relationship in which the advantage would be theirs.

And once you acknowledge an addressing with a lower indicant word like Nee then there is no more protection from more barb-like piercing questioning done which are mainly done not for the sake of information but for the purpose of stabilising and enforcing the subordinated relationship. And to exhibit to others this stranglehold.

The only way to escape from this stranglehold would be to maintain a discrete distance from the lower-indicant-level vernacular folk. Here it cannot be termed as racial discrimination. For all the concerned persons are from the same racial group. If there had been any difference in this factor the motivation can easily be defined as racially motivated.

The above illustration is given here just to incite some level of thinking on the finer aspects of certain reactions which may be termed racist.

[Go to CONTENTS Click here](#)

## Chapter 6

### Racial Clubs

In India, some years ago, there was a hue and cry when one so-called towering personality went into a pro-Anglican Indian club wearing an Indian traditional dress and was refused admission on the ground that his dress did not fit the decorum of the club. There was a lot of talk of the so-called “Western” attitude of Indians and Dogs out. And the need to snuff out all such attitudes everywhere with a fierce offensiveness.

In many ways, this nation had practised untouchability for centuries without comment. Beyond that, there is an innate right in every person to mix and move with persons of his or her choice.

One day I went to a Gujarati<sup>101</sup> club with another person who was an invitee. There I found only Gujaratis, though it existed right in the middle of a non-Gujarati state. Nobody was keen on gate-crashing there.

For one thing, the place wouldn't be interesting for outsiders. If one were to make a forced entry into the place citing reasons of discrimination on the basis of racial group, they would just be forced out by the sheer strength of the cold welcome.

A Quotation from the Book: Parrys 200<sup>102</sup>: A Saga of Resilience: According to John K. John, the Europeans who became his subordinates when he became managing director treated him with the utmost respect and dignity. It might seem trivial today to record that they called him “Sir”, but this was such a contrast to the custom in the 19th century when a British officer writing to an Indian would begin his letter with just the Indian's name.

This is a quotation with a mighty big implication

One of the striking things is the notice given to the fact that a British man had addressed a native of the subcontinent as Sir. Even though this fact may be mentioned as trivial, it would be a point of mention in many social gatherings.

Second is the fact that no British officer would address a native with anything of formal respect other than plain name. I am not sure of the authenticity of this declaration. But it is possibly true in most cases. Yet one may ponder on how the natives were addressing other natives before the advent of the English. It was definitely a thousand times worse if the native is of lower stature.

[NOTE added on the 29<sup>th</sup> of May 2016: There is a very natural error in the Parry book. The term “Indian” is erroneous. It should be either “British-Indian” or “a native of the South Asian subcontinent” or it should be a native of the Madras Presidency or some other very focused word. The word “Indian” is actually a confusing term which brings in claims which are not tenable historically.]

Apart from all this is the reluctance of the British to place any native of the subcontinent above them. Well one of the things that motivated such a policy would be the factor of sheer terror of being dragged down in the indicant word by not only the superior Indian but also by his associates family members and also by bystanders.

Now I will give one more quotation from the same book: Another luncheon experience yet another example of the Parrys ethos as it prevailed up to the end of the first half of this century is recalled by R V K M Suryarau a former Parry-man who is now president of Coromandel Fertilisers Ltd with which Parrys has been intimately connected.

Suryarau says of his first day in Dare House: “Within an hour after reporting to the manager of my department I was sent for by the managing director of Parry's. Tie and coat on I found my way to his

---

101Gujarati: State language of the state of

Gujarat in India as well as an official language of Dadra and Nagar Haveli, and Daman and Diu. This language is the fourth most commonly spoken language in London (England).

102Parrys: Parrys of Madras is the second-oldest company in India which is still surviving. And is also one of the oldest surviving commercial establishments in the world. It was founded by Thomas Parry, a Welshman. East India Distilleries and Sugar Factories Ltd of London acquired it in the 20th century; so the name was EID Parrys. Now it is an almost wholly Indian-owned company with interests in many fields. It was forced to be sold to new India owners after the English rule departed from the subcontinent.

**Go to CONTENTS [Click here](#)**

rather chilly office. After a brief and one-sided chat I was given a memo inviting me for lunch in the dining room — an honour bestowed on employees of certain cadre. I was also told to change my car; apparently it was too largish and might be confused with the vehicles used by the Parry's directors."

In the lunchroom Suryarau was welcomed "by smile-less nods". When he found a chair he was "promptly asked to move as that table was reserved for the directors none of whom was in sight and who actually came in for lunch only after the juniors had left."

No reader can be at fault if he is trapped to believe that the behaviour of the natives of the subcontinent was far better than the English behaviour and that the English were a group of uncultured wretches.

Actually one of the basic undercurrents that is missed in judging such behaviour is the un-understanding of how and where to place a man who no doubt has superior qualities when he comes with the appendage of a group who cannot be fit along with him in the social structure but would nevertheless make an entry if he were given any particular social position. Here the difficulty was not a creation of the British rather an existing dilemma as induced by the feudalism in the vernacular language.

The social setting is erroneous and quite infectious. When this same culture enters England, England would also slowly start exhibiting the symptoms of social disease.



[Go to CONTENTS Click here](#)

## Chapter 7

### The Colonial English

#### The Predicament of the English Living in Colonies

The English experience of colonialism was wonderful. Actually, nothing comparable may be traced out anywhere in history. Not even the Roman Empire<sup>103</sup> can compare with it in many superior aspects. However, I cannot go into a discussion on that, for I may then digress from the subject matter on hand.

Here, I may think of the actual everyday emotions that may have disturbed the English who were living in colonies like this South Asian subcontinent. Many of them were coming from the middle class, both lower and upper, and from the merchant class. All these classes, when superimposed on the social realities of the subcontinent, would occupy a low level of position in the local society.

Here we may bear in mind that the social superior classes of natives here never even contemplated bringing up the social levels of the lower-level Indians. In attempting to change the social set-up to suit themselves, the English deliberately or even unwittingly set the trend for changes in the society.

Yet the English could never move as equals with the common man who were not only kept low in the local social circles but also they the common persons themselves believed thoroughly in their own lowliness. Any attempt to move in their circle would have ruined the social levels of the English that they must have built up an obsessive mania for keeping out the virus of social fragmentation from their own midst.

There would be persons who are teachers, nurses, clerks, constables, ordinary soldiers, etc. At the same time there would be local natives also of comparable professions living in close quarters to the English areas of interaction in the colonial social scene here. How would they find an equation with these beings who though possibly of comparable technical intelligence would be existing on the lower parameters of the capacity? The local society would actually be divided into impenetrable layers.

These lower-class local natives would find it hard to communicate with natives who occupy relatively higher social or official positions. At the same time the equivalent English person would face no such inhibition or fetter. Moreover these same lower-class natives would also be lording over large groups of other natives whom they would keep apart from. It would be a bewildering situation to interact and maintain any level of relation with all the innumerable groups of people from the English level of free interaction.

The best way would be to maintain a distance which would naturally lend enchantment. They would have to remain in close contact with the higher society whose social behaviour may actually be abhorrent to the English understanding of social communication. However moving around with them would safeguard the English side's prestige level. This would in turn improve their safety and value in the feudal society.

Too much acquaintance with the feebler sections of the society could create a fear that the negativity of these persons would infect them. The best way out of this quandary would be to maintain a safe and discrete distance from the bewildering maze of social mess. This is basically a social code in practice among all natives of the subcontinent even now. Be it Pakistan, Bangladesh, or India.

On the social scene at the family level also there would be a great level of disquieting situations. More so for the womenfolk. For there would be many English families living in splendid isolation from each other. The mental isolation that they have to maintain to keep a discrete distance from the embracing hug of the local society would have been claustrophobic.

---

<sup>103</sup>Roman Empire: The empire with Rome as the headquarters which held sway over the whole of Europe in the medieval periods. However, it did extend far beyond Europe, encompassing vast territories in North Africa, the Middle East (Western Asia), and controlling the entire Mediterranean basin, reaching its peak under Emperor Trajan (AD 117) across three continents. Key non-European regions included Egypt, coastal North Africa (modern Tunisia, Algeria &c.), the Levant (Syria, Judea), and parts of Anatolia (Turkey).

**Go to CONTENTS [Click here](#)**

The women would have been in a dilemma. If they keep apart they suffer isolation and boredom. At the same time if they go into the society the creeping impact of the lower level of ordinary native women in the local social scene would affect them also.

Moreover the communication with the servants — they would have to be maintained at a much lower level than the servants back home. The tendency of the lower-class women to use the lower indicants if one becomes too free with them without donning the garb of domination would also be very disturbing.

Beyond all this in most feudal languages children are given the same indicants as native servants. This would also effectively cause a misgiving in allowing the local children to mix with the English children.

Here it must be mentioned that the impact of the feudal lower indicant expressions would be felt more by persons who have been used to the dignified level of communication in the English language.

A native subcontinent child may not feel any shock and dismay if he is addressed in the lowest indicant level by an elder. For he is always kept at that level. However if an English child were to be addressed by a native adult by the same lowest-level indicant then it would have an effect of shock and fright.

There is another aspect to dealing with persons who exist in the feudal language. Some of them learn very good English. For learning English is very easy as it is a very intelligent software.

(An allegory may be taken about computers. As computers become more and more intelligent they become more and more easy to use as against the cumbersomeness and tediousness of learning simpler forms of computers.

I have been told that the Chinese language has an immensity of characters. Indian languages have many basic alphabets and an immensity of symbols that change the sound of each alphabet. Moreover each word changes in shape as it changes its tense and other aspects. At the same time English words do not change in shape much other than an apostrophe 's - etc.

I have heard Malayalees telling me that Malayalam is very difficult to study as a matter for gloating. I found it actually a matter for derision).

These people though they speak good English their mental software and also their social concepts would be in the vernacular. They would be able to interact with the Englishmen and women. Naturally they would not feel the reverence that the other local people may feel. The English also would find it difficult to keep them out of their mental domains for they would be able to communicate with them at a more equal level.

Yet many of them would carry the easier level of interaction they had with the English folk to the vernacular society. This action would give access to the feudal mental processes to scrutinise and evaluate the individual persons of English mental levels in a very mean and coarse language software.

Here one must accept with a trace of adulation the fact that the English in spite of all this did make a lot of positive changes to the social society. This in turn led to the unshackling of many slaves and led them to the path of liberation from an aeon of social captivity.

Many Englishmen and women who lived in English India and other colonial possessions did love these lands and their people. However this affinity for an alien nation and its people springs from a running of the local feudal software. For most of the English existed on the higher planes of the feudal societies. So they invariably saw to it that their social levels remained high.

Naturally in a feudal-language society being on the top has a definite cosy feel. Sometimes it does also give a real panic of insecurity when one is unsure of one's social level's stability. However it may safely be construed that the common Englishman in English India did exist on a safe base. Those of whom who did not get this feel of social-level stability must have hated this subcontinent and other Afro-Asian colonial areas like plague.

At the same time it may be borne in mind

**Go to CONTENTS [Click here](#)**

that anybody who exists on the lower pane of society would not find the going good unless they also build up adequate number of levels to keep under their thumb.



[Go to CONTENTS Click here](#)

## Chapter 8

### Dignity of Labour! And Also on Slavery

Dignity of Labour: Persons who go and reside in English countries suddenly turn out to have a high level of understanding about the dignity of labour. On coming back, they talk eloquently about this factor. They don an attitude of being holier than thou to the locals in this regard. They tell others how they are not ashamed to do any kind of job and that in say the USA. they have done many jobs with no feelings of shame or indignity.

That one should not be afraid or ashamed to do any job that is to one's liking. And that the real cause of the poverty in India is the general attitude of laziness and negative attitude to work.

This talk is all nice and very easy to give. In this regard one may remind oneself of the innumerable native leaders instant philosophers and towering personalities who loomed large over the English Indian horizon during the English period drowning the local people with a barrage of moral lessons. Yet all of these instant philosophers did miss the great point of the negativity that looms on the society through the feudalism in the language.

I may give an illustration here. With the coming of the English many jobs gained a respectability that was lacking in traditional India. One of these was the sales job. With a halo of English protecting them many high-calibre persons moved into this career line. For some time there was a great deal of respect for this career. But then the realities took over.

That is, the majority of Indians do not know English. It was understood that English was not a necessary prerequisite for selling. In fact in many places it would have a reverse effect. So came the non-English or semi-English salespersons. Many of them were good no doubt.

Yet their entry completely wiped out the earlier levels maintained by the English verbal communication. They brought the communication to the level of Saar and its connected indicants. And that of deep obsequiousness. Then sales lost its halo. Now it is not a career that many would seek willingly.

In fact in many towns of India it is very difficult to get salespersons of calibre. Persons with calibre end up in this field only in circumstances of dire need. Quit it at the earliest possible occasion. For their social status gets doomed by association with a group which is predominantly of the stooping and obsequious persons who mainly use other means for achieving their sales target such as sycophancy flattery servitude and sweet talk.

The professionalism that came with English has taken a beating.

What happens to the English nations when a mass of feudal-language-speaking persons converge in an area or profession? If they are from different individual language groups then not much of an immediate problem. However if they are all from the same language group to the extent of even talking to each other in their native tongue then it is a matter of grave concern.

For the first casualty would be the vanishing of the native-English persons from this profession. Again this incident may be misinterpreted as an example of the snobbery of the local English citizens. I will come to this issue after some time.

There is a phenomenon that I have seen in India. Many years ago in the state of Karnataka (erstwhile Mysore State) many local-language fanatics argued for the banning of English education in the state. One of their main arguments was that English-educated persons were unwilling to work. That is English is making them conceited.

Now this is a direct contrast of what I have just said; that English gives dignity to labour. Yet here the exact opposite is alleged. The allegation is true. For once a person achieves an understanding in English a slight disinclination to stoop bow and go to the inferior position comes about.

For once you have seen the dignity of yourselves in the English language it becomes impossible to allow a minor man to use lower indicant words to you. For in the vernacular the very fact of agreeing to work for a man means that you are agreeing to allow him to use the lower indicant words to you. That is you are

[Go to CONTENTS Click here](#)

willing to be a slight slave to him even in matters that are not connected to your job.

I remember an incident when I was in Delhi. One Punjabi<sup>104</sup> man living in a posh area had lost his money and come down financially. That is he was finding it difficult to pull on. Then someone offered him a job. However he took the offer with a sense of severe foreboding.

A lady who was our mutual friend told me that it is impossible for that man to work. For once he is willing to work for someone it is equivalent to being his slave. Well this is a slavery that is non-tangible and without chains. It is possible that the Negro slaves of yore would not understand this type of slavery. They were the five-star class slaves.

It is not an easy thing to be an employee of a person who thinks and functions in a feudal language.

Since I have mentioned Slavery here, I would like to digress slightly to this issue:

#### Slaves of USA

Slavery was a universally accepted fact all over the world till its banning in the English Empire by Queen Victoria. It existed all over the world in most of the nations. England I think never had slaves. However it was a fact in continental Europe. Most of the ancient fantastic monuments and other buildings and structures of antiquity are the creations of innumerable slaves who worked and died in dismal solitude.

The South Asian subcontinent had immense slaves. Almost all the small-time feudal lords kings sultans and small-time rulers had slaves. In fact if one were to go into the details of who built the Taj Mahal, Red Fort<sup>105</sup> or the palaces one cannot miss the contributions of the slaves.

Yet it is doubtful if they were in chains or in shackles. Moreover there were and there are innumerable sections of people who exist literally as slaves in this subcontinent. For example in Kerala there are many tribal populations who were annually changed hands among the local feudal landlords. Delhi was ruled for a long time by a group of dynasties with a common nomenclature of Slave dynasty; (for their understanding of succession to the throne was not based on the well-known principles of primogeniture<sup>106</sup> but of a very funny variation).

NOTE added on the 29<sup>th</sup> of May 2016: Read: Slavery in the Indian Subcontinent by The Rev. Samuel Mateer F.L.S. (excerpt from Native Life in Travancore)

For the purpose of study we may take the tribal population of Wynad<sup>107</sup> a hilly

---

104Punjabi: The language of the state of Punjab of new India. The head-turban-wearing Sardars are from this state. Punjabi is the most widely-spoken first language in Pakistan. It is also spoken among a significant overseas diaspora, particularly in Canada, the United Kingdom, the United States, Australia, and the Gulf states.

105Red Fort: The fort in Delhi built by Shah Jahan the Mughal emperor, following his decision to shift the Mughal capital from Agra to Delhi. The fort is built with red sandstone and hence it has a red colour. It served as the main residence of the Mughal emperors. During the invasion by Nadir Shah of the Afsharid Empire in 1739, the fort was plundered and stripped of its artwork and jewels.

106Primogeniture is the right, by law or custom, of the firstborn legitimate child to inherit all or most of their parent's estate, as well as to succeed their parent as the ruler of a state. This principle stands in contrast to shared inheritance among all or some children. In most contexts, it means the inheritance of the firstborn son or by the firstborn daughter.

107This is a hilly district in Kerala the southern state in India. It was a forest-filled location inside Malabar district of Madras Presidency, at the time when a portion of India was handed over to a low class local politician whose family had crept into India from Kashmir kingdom. As of now, a big part of the forests have been cleared and the tribal population which lived there thrown into penury. A lot of monkeys porcupines elephants deer etc. were simply killed and either eaten or laid to waste as a means of clearing the place. This district had been a centre of armed communist rebellion which paradoxically was suppressed with the silent support of the well-established communist parties of Kerala. Later around 2000 or so, the tribals of the location demanded the right to their homeland. This rebellion was also crushed using brutal police power. As of now, the location is developing with good quality roads and fabulous residences and other real estate properties. When a portion of India was handed over to the local politicians, the tribals in most locations were suppressed by making them learn the local feudal languages. The lowest verbal codes were assigned to them.

**Go to CONTENTS [Click here](#)**

district in Kerala in India. Till the formation of India the tribal population lived in the forests in this district. It may not be true to say that they were a completely free people. For many were a sort of bonded labourers working in agricultural fields of the local landlords who maintained them with brutal suppression.

It may shock even Indians when I say that at least to about 30 years back these landlords used to sell these bonded labourers to other landlords during a tribal festival in a temple by name Valluvarkkavu<sup>108</sup>. Actually this formal process was not known as selling. It was understood more as a transfer of guardianship a term naturally with a positive connotation. The miserable men and women darkened with years of toiling in the simmering sun along with their equally doomed children are accepted with no acknowledgement of their rights.

They worked with meek obedience and were subjected to more disturbing exploitation with no one the least bothered. They existed in the lowest of the indicant words and terms with no acknowledgement of the aspect of the right to respect for the elderly and the aged. For all persons in this group were equally termed as unfit for any cultured interaction.

At the same time there may have been persons among them who subsisted purely on the benevolence of the forest.

With the formation of India forests started receding further and further inside naturally with the participation and connivance of the forest department officials. The newly-cleared places became filled with settlers from the coastal plains of Kerala. They fenced up all the cleared areas.

So that in many places the tribal people were left to fend for themselves on the roads outside the compound walls. Many of them ended up as servants and domestic helps with the least of rights and right to dignity. They lived and continue to live in shocking levels of privation even in this 21st century.

Recently they tried to foster strength through united action. However the government promptly crushed it with brutal police force. The “tribals” again ended up worse for the effort with at least one person shot dead and many others including women and children languishing in inhuman Indian jails for days on end.

I went into so much detail on this factor just to compare the same situation with the Negro slaves of USA. If you call a Negro a nigger it is an insult. However the words of lower indicant used with the intention of suppressing and demeaning that is used with ample frequency in India are far more insulting stifling and very very much disturbing than any other form of abuse even of more terror than physical assault. Yet the blacks of USA. don’t even appreciate how lucky they were to be brought into an English country. For the individuality they have now and understanding of self-respect that they now enjoy would never have dawned on them had their forefathers been sold in slavery in any feudal-language nation.

An Incident to Remember: The Ingratitude of the Five-Star Slaves! I remember one incident that happened in about 1986. I was sitting in the house of one of my acquaintances who was a person who knew English. His family members were also present.

We were watching the local TV programme. On the floor were seated the local poor people of the neighbourhood who had come there for something but on seeing the TV switched on they had stayed. The programme was on the secondary status meted out to the Negroes in USA. My acquaintance was very vociferous about what he said was the terrible state of the Negroes there.

However on the TV the Negroes were seen as more or less dressed in the same manner as the white man sitting and talking to him. They were also addressing him in the same manner as they were being addressed. I did not discern much

---

108Valluvarkkavu: Is a temple in Wynad district of Kerala state in new India. The nearest town is Manantody. During the tribal festival that used to take place annually the serfs who were legally free but socially and mentally bonded were transferred from the ownership of one feudal lord to another for the next year’s paddy field harvesting and allied activities.

The language used to them could easily keep them in a state of juvenile incapacity.



[Go to CONTENTS Click here](#)

inferiority complex on the face of the Negroes there.

At the same time I was wondering of our own countrymen who were sitting on the floor beside us their dress their limitations of speech and of all the other limitations they had to bear.

The funny thing about the whole affair was that during the whole time when my companion was arguing for the Negroes of USA he himself seemed blind to the fact that the social plight of his countrymen sitting just near him were worse and that he was also practising more dehumanising social communication with them by making them all sit on the ground while we were all sitting in a royal style on the couch.

Well I don't want to say that he should have made them sit with him for the communication actually would only become more disturbing. That is the difference English would bring in.

As far as inferiority complex is concerned I think we would find that expression more in the blacks of independent African countries than in USA. (Actually I think many a black in modern Africa would be cursing the destiny that did not choose to take their own ancestor as a slave to USA. For then they would have been US citizens now where in spite of many imagined problems they are immune to the debasing vices of their native land's society.)

Back to Slavery: One of the things that intrigued me much was the fact that a group of people coming in a small ship could catch people from a nation keep them in custody for many days and then take them across the seas to sell as if they are animals. It does not really reflect on the slave traders as on the people of that nation. It can be a pointer to the problem in the communication software that keeps the people from uniting against the kidnappers.

For what really happened is that the natives actively collaborated with the slave traders to capture and sell their fellow-men. I would strongly say that there would be elements in their language which facilitated the whole sinister social system.

Another thing which many persons do miss is that these slaves by their association with the English crowd only went up in individuality and self-respect. Not like in India where once a person becomes branded as an untouchable he himself would start thinking that there is something of the inferior in him.

He himself would be the first to argue for a special high pedestal for the higher groups in the society. He himself would be very much disturbed if anyone from his group showed tendency for brilliance calibre and prospects of breaking out of the mould of inferiority. For once a person goes up in the social ladder then even the elementary words of interaction become impossible to maintain beyond the limits of respectful courtesy.

For the black slaves one of the most wonderful things happened which is most probably impossible to see elsewhere in human history. That is a whole section of the slave master's fellow-men went into battle to free the slaves and gain them liberty. This also took place in an English society. For one may understand that the man who thinks in English would discern something very wrong in the very practice of slavery.



*Figure 1: Picture of Negro slaves saved from Arabian slave traders by the British West-African Squadron.*

For the language software is not for the avowal of this philosophy; but for the negation of it.

However in retrospect the English were doing an evil deed indeed. For they were putting the slaves back into the location where they were being kidnapped or held in social slavery. The Arabian slave traders if they were aiming to sell the slaves in the present-day US location were doing a noble deed. However there is no guarantee that these Negro slaves would have been

**Go to CONTENTS [Click here](#)**

sold in the US location. They could very well have been sold in South America also which was doom.

What about the Abolition of Slavery by Britain? Let me quote from the book *British Empire and Commonwealth* written by George W. Southgate B.A. In 1776 a motion for the abolition of the slave trade was brought forward in the House of Commons. It was not carried and in 1787 a Society for the Abolition of the Slave Trade was formed by William Wilberforce Thomas Clarkson and Zachary Macaulay.

Much opposition was offered to the propaganda work of the society by those whose interests would be affected. —————The planters of the West Indies subscribed large sums of money in order that opposition to the work of the society might be maintained. But humanitarian views at length prevailed and in 1807 Great Britain passed an Act for the Abolition of the Slave Trade.

It may be understood that this Act had the blessings of Queen Victoria also. In passing I may pause to think to find any other monarch who took interest in such a momentous event. For it may safely be assumed that in many nations including India there are more terrible things going on which can be stopped with much less effort. However in these nations nobody cares about things that do not concern them directly.

These things happen only in English nations. Just think of one example. Animal slaughter is done in India and many other nations in a most terrible manner. I have seen the butchers in the process of killing animals like buffalo bull cow chicken etc. It is done in a most crude manner.

A small part of the jugular vein is cut and a limited level of blood is allowed to flow from the wound of the terrified animal. The animal is alive for a long time sometimes as long as half an hour. No one in India is bothered. If at all they do take pain to speak for the alleviation of the pain in this process most of them do it for the enjoyment of the campaign.

However in English countries where slaughter is much much more humane there are campaigns going on to abolish animal slaughter altogether. I would willingly claim that this is all connected to the software codes in the language. For in India where people purport a level of spirituality in their ambience how many persons can one find who have become vegetarian on grounds of conscience?

I will be discussing on the issue of individuality and dignity of animals also at a later section.

NOTE: 1. There is a wider issue facing the native-blacks of the USA as people from feudal languages barge into the nation. This issue is not discussed in this book.

2. With regard to animal dignity the reader is requested to read my writing: *Entering the world of animals*.

Back to Dignity of Labour: Now I am going back to our earlier discussion on the dignity of labour. There is dignity of labour ingrained in the English language. People who come from nations with feudal languages would feel the full force of it the moment they arrive in any English country. Yet these English nations need to be careful that the feudal viruses do not infect their own nation. It may not be very obvious. To a person who cannot understand the underlying nuances of the feudal language the dangers may not be very clear.

It is not possible to stop the flow of immigrants from the non-English world. For the human resources would be very cheap. There is need to have people to fill in the requirements of employable persons.

Yet it is a duty to the posterity that the English nations maintain an enduring Englishness for years and years to come. For if it ceases to be English nations then the only place in the world where a human being has an intrinsic value regardless of his social financial or even official position will be lost forever. That would be the end of all social progress and sane reaction to insane events. It can be the end of human liberty.

For god's sake when an Englander is introduced let him talk in English with all the ingredients of pristine-English. Let it not be a person who talks Bengali Hindi Urdu Malayalam Tamil Japanese Chinese French German Spanish etc. I remember

**Go to CONTENTS [Click here](#)**

an incident when I was introduced to a British national. He spoke more Bengali than English. His body language was more of Bengali than English.

It is not a pleasant memory for me. Another time I did meet a man of Gujarati ancestry in an airport in the Middle East who exhibited the English attributes and pleasantly expressed his affinity for his adopted land. The appreciation was nice. Still he was a Gujarati and not a native-English.



[Go to CONTENTS Click here](#)

## Chapter 9

### Social Homogeneity

#### Schools with Asian Language Study

Now let me talk about the prevalence of teaching non-English languages in schools in the English nations. Teaching of Latin, French, German, etc., may have been practised because of the proximity of these lands to the British Isles and also because of the long years of historical connection with these countries. However with the influx of the Asian crowd there may be a tendency to teach languages like Urdu, Hindi, Malayalam, Bengali, etc., just because of a misplaced sense of national pride by the immigrant population.

Well nothing much can be done about it for it is anyone's liberty to study what he or she wants. Yet there is no need to encourage such things at government expense. For the teaching of these languages in schools is like putting a virus into a computer which was running nicely. It can create deep divisions in the homogeneity of the society.

NOTE: Read: 1. Hindi in Australia: Behold the future! and 2. Teaching Hindi in Australia! What is dangerous about it?

One thing in this regard the policymakers of English nations should note is that a very significant negative factor has now appeared on the horizon. That is the arrival of satellite television. Earlier after a few years of domicile in an English nation the immigrant population lose their vernacular character in an unnoticed manner. Now right inside their bedroom the native social environment daily comes through the channel televisions.

I can assure them that this is a threat not to be viewed with negligence. For right inside the English nation persons continue to imbibe the far-distant feudal insidious social codes and the same ferocious social negativity from afar gets activated daily right inside the quaint English nations.

Homogeneity: Here I would like to explain the word homogeneity. During my stay in many places in India I used to consistently use English as a means of communication even though I could manage to communicate in a few Indian languages. I found that when I end up with a lot of acquaintances from the local crowd in a faraway place they don't associate me with any particular state or linguistic group. In fact the whole group of persons who associate with me in English would be from many states and linguistic groups. Yet when they are with me they lose their linguistic identity and tend to become cosmopolitan.

In fact most of the present-day problems that do crop up in India are due to a sense of division that has been artificially created by the dim-witted leaders who took over from the English all in a platter. In their haste to diminish the influence of English which they found could give the citizens a leeway from their clutches and also to impose Hindi on the national population they re-structured the different states on the basis of vernacular language.

Now if a Malayalee goes to another state say Karnataka there is an intense feeling of being in another land. Nobody talks English and the effect is like being an animal if there is no means of communication.

In a recent incident I was going in a bus to Bangalore (Karnataka) from another state. It was night and the journey was long. In the bus was a person from Karnataka who was obviously of the labour class. The local person sitting near him objected to his humming some sad melody.

There were some heated words from the local person. The local person made a hue and cry. It then transpired that the other man did not know the local vernacular. A man's personality can best be compared to a dumb animal if he cannot communicate. Immediately he was pushed out of the bus right in the middle of nowhere.

Actually in my long sojourns in different states I have found that there is deep animosity between persons of different language groups. Yet the assuaging factor is always the knowledge of at least a sprinkling of English.

As mentioned earlier English does cause a level of unity and homogeneity. In this connection I would like to take a topic from world history.

From British History: It is a well-known fact that very rarely has England been defeated in any war. For it is said that

**Go to CONTENTS [Click here](#)**

England always wins the last battle. This was in spite of the fact that at many times in its history it did not even have a strong standing army.

This continuous history of winning has been a hallmark of British campaigns all round the world. Yet this streak of winning luck can be traced to the language software that runs smoothly even in the face of the most unnerving danger.

When Hitler's air force bombed London<sup>109</sup> the people took to the streets lived in bomb shelters took up civil defence created a harmonious flow of life in a situation which could have really been a picture of pandemonium<sup>110</sup> and chaos in most other places. One can just try to visualise what would be the social scene if a similar thing had befallen a town in Kerala.

In a society where people mentally exist in mutually competing social psychology there would not be a harmonious unity of purpose. For many this day would be a day of liberation when the groups of persons who till date had kept a distance from them as if from dirt would be forced to acknowledge their existence. The "genteel personages" would be forced to exist in close quarters with those they had considered horrific.

Then the factor of respect would come. For each spoken sentence would come up with this query. It is the accepted adage that in the absence of distance enchantment is lost and in its place contempt comes. The social scene would be one of perpetual outbursts. For everyone would like to maintain his respectability beyond anything. Patriotism principles and even the security of the society would come only last.

As an appendage to this discussion I must add that in the English countries one may find both physical development as well as mental calibre existing in the same person. Yet in India generally persons with mental calibre keep apart from persons with physical prowess.

One of the reasons for this is that once a man pursues physical fitness he generally has to move with persons from the lower category of society. So they keep away. So ultimately the society generally is in a shape with the physical prowess in the hands of the socially inferior persons and mental prowess in the higher classes.

Actually the middle class is more vulnerable to this problem as they find it difficult to move with the lower class. However the higher financial classes have their own access to places where they can engage in activities of physical nature without having to move with the lower society.

Now coming back to the scene of the bombing of London it is a fact that the people there faced the barrage of bombing because they were English. If they were Indians or some other group of people from certain other nations that bombing would have been enough to vanish the nation into thin air.

The more people start speaking different languages in Britain the more Britain would become weak. For it may be remembered that always Britain won the last battle not because of their numerical strength but because of inner homogeneity that persisted through the long periods of tribulations while the enemies withered during both the periods of triumphs and tribulations.

Now what I have to stress here is that the English should understand the value of the wonderful software they are in possession of. They should not allow any sort of monkey tricks that can dislodge or even question the superiority of this software program.

---

109Bombing of London: Hitler's air force (the Luftwaffe) pounded London and other British cities during the Blitz (September 1940–May 1941) in an attempt to break civilian morale and force surrender. Instead, it unified British resolve and provoked a determined retaliation. Hitler, a self-admitted Anglophile, had initially sought to avoid war with England, making several peace offers after the fall of France and halting his advance at Dunkirk (possibly as a gesture). But pig-headedness of certain British politicians, who were possibly coerced by a hidden agenda, made England join a war in which it had no stakes. When peace offers were rejected, Hitler authorised preparations for invasion (Operation Sea Lion) and the sustained bombing campaign.

110Pandemonium: The devil's court as per the English poet John Milton. *Literally* the word means: wild and noisy disorder or confusion; uproar.

**Go to CONTENTS [Click here](#)**

Back to Schools: Now that I have explained the bit on homogeneity that comes with English it is only natural that I should argue that any contention by anybody to give another language a chance to enter the mainstream should be checked and blocked. It is good for everybody including the persons who migrated from countries like India and have become spiritually aligned with the English nation.

For once the protagonists of these feudal languages find a base and fix the roots there then their next programme would be to rope in new members for their campaign. Then they become a distinct group with all the feudal attributes.

The existence of this group would create a new address and identity for the persons who have already blended into the English society. For example there would be persons of Chinese origin in an English country who were living in close association with the English culture. Suddenly out of the blue appears a lot of Chinese with the feudal-language fittings. They would come and declare their right to associate with the earlier group of persons. Then they would start finding fault with so many things that it becomes a source of mental tension.

This would really happen only if Chinese come as a very big group and exist as a distinct ethnic group. Though it may have not happened in the case of the Chinese many other persons from other nations like India may have experienced what I have related here.

Before proceeding further I need to emphasise here that I am talking about a phenomenon in this book which will exist in a very vague and indiscernible manner for a long time. And the real cumulative effect of all small effects would be felt by the English society only in a slow manner.

Here I need to digress and tell of a social process that took place over the years in front of my eyes and which I did anticipate and watch it happen with a mood of uneasy foreboding.

Here I have to again revert to Kerala of some 36 years back. It is possible that the themes that I am discussing now may not even be known to most of the present-day people of Kerala. The year must be some 1966 or '67. I must be around 4 or 5 years of age. The place was a village in Malabar i.e. in north Kerala.

It may be remembered that Kerala had been formed only in 1956. Malabar was the part of the erstwhile English-administered Madras State while Travancore and Cochin were actually independent kingdoms during the English colonial days which ended in 1947.

I was present in a conversation between two officials one a relatively senior and the other a clerk. They were discussing about another clerk who had been transferred from the Travancore part of Kerala.

The officer was saying that he had heard that the clerk from Travancore was collecting money on the sly from the people for each and every official paper that he was giving to the public. Both the officer as well as the clerk expressed their surprise that such a thing could be done and that the people could be made to do so. For they were not having any power to taunt the people in any manner.

They then expressed the belief that this man was a rare case of delinquency. Or possibly the persons from the Travancore area are like this. I remember having thought how this new sort of behaviour could infect the whole crowd.

It must be understood that though a limited amount of leverage was sometimes used to move official paper in Malabar also for something that comes as a natural right of the citizen usually bribes could not be extracted.

Later after one or two years when I moved to the Travancore area I found that money was freely asked and fixed for any official paper to be moved. There were no qualms about this. The government official took it as a right of his social position to have a definite amount of money for any paper he signs on.

This practice may not be identified as bribing for the citizen is not getting anything illegal done through bribing. He is only getting his perfectly rightful papers by paying to the official what he demands.

Now this affliction has caught the Malabar region also. Yet the younger generation does not know the difference.



**Go to CONTENTS [Click here](#)**

They have grown up using this term to their teachers. They cannot remember a time when it was not so.

Actually in Malabar, the teachers were addressed as Mash for male and Teacher for female. The word used for You was Ningal. Now it is universally either Saar or Maadam or Teacher for all terms such as Mr. X or Mrs. X Sir You He She His Her Him, etc.

Since the formation of India instead of the common man's stature and dignity improving actually it has taken a severe beating.

What I wanted to bring out in this brief digression was the fact that negativity comes slowly into a society in a very indiscernible manner. Its evil effects can be understood only if one can visualise a long-term pattern of change. Most of the people are not able to decipher this change.

Another thing about the coming of this type of negativity is that people become more insecure. So they become more self-centred. They cease to bother about the comfort of others. For their only concern is that of seeing their own safety and security in a society which is increasingly becoming vile.

This is what I want to convey about the English world. If they do not understand the type of negativity that abounds the world around and thus allow it to put roots into their nation then this slow change would come. The force of this negativity would be much much more than the power of all the bombs that fell in Pearl Harbor.

For when the bomb fell there a united course of action could be initiated. However when the negativity that I speak of comes and attacks the effect would be bewildering and confounding. There would be no united action. Only a sort of everyone for himself policy.

[Go to CONTENTS Click here](#)

## Chapter 10

### Nepotism and Corruption

Usually the persons from the feudal-language software programs try to communicate to superiors not by transfer of ideas but by a sort of paying homage. This comes as a natural inclination based on the inner running of the language software in their brain.

So one thing they would bring into the English nations if they continue to think in their native languages is the same attitude of showing reverence by giving gifts presents money etc. They do not see anything wrong in this.

For as they conceive a person in a pivotal position in government or private organisation in possession of something as is his own property and that they can share it only by conceding the required amount of reverence in kind and expression.

This practice of giving gifts may be seen as a practice comparable to the habit of taking the same man out to dinner for an informal talk. Though this practice also needs some introspection the real mental effect is entirely different from the feudal habit of paying reverence in the form of gift and deference.

This could really destroy one of the most shining hallmarks of English society. That is of a sense of level of dignity before the bureaucracy or of any person sitting in any kind of pivotal position.

The problem with this feudal practice is that one cannot say anything against it. For immediately the propagandists of this practice would immediately take examples from English behaviour which would be comparable with this habit. As generally people have not done any deep study on the difference between this and the other they would be stuck speechless.

Like this many obnoxious practices would come to be seen as equivalent to those in practice in the English nations. When actually they have to improve on already existing negative practices they would be burdened with new practices which are by their very form and shape contrary to the English social mood. Yet they would find it difficult to explain the difference as to understand and substantiate any philosophical point requires a lot of understanding and also extreme powers of expression which all persons may not be gifted with.

Along with this would come the practice of a sort of nepotism. Before going into this I want to go back to the original discussion on the feudal indicant words. A father mother uncle aunt elder brother elder sister elder cousin etc. have a right to use the lower indicant terms to their juniors. These junior persons have to use indicant terms of reverence to those above them in this string.

This mutual communication does build up a mental connection which cannot be explained or understood in English. The power of asking personal questions which may seem highly intrusive in English reaches to a supreme height.

Along with this comes the right to ask sort of anything. The junior cannot retort back without breaking the highly sensitive strings of relationship and respect. So it happens that persons who can use this level of lower indicant terms do have a mental power over their juniors.

In professional matters it then transpires that they can make demands that an English-thinking person would not dare to do. Then it can be seen that when two persons who are connected in such a mental web of strings talk on professional matters the subject matter is discussed in an unprofessional atmosphere. In many cases there may be no immediate negative effect.

Yet if the senior in this relation asks for some unprofessional practice for some family requirement then the junior would see only that he is doing the right thing by acceding to the same. I need not emphasise more than that nepotism and preferential treatment would come about fast and it is only a matter of time that it affects a lot of people.

I would even say that persons of English mental state if they move too much in the feudal-language software locations or with people with such mental software then it would be only a matter of time before they also get infected with this virus mental software. In no time they would also start practising vile habits like taking money for

**Go to CONTENTS [Click here](#)**

underhand dealings or giving preferential treatment in public matters to one's own relatives.

Here I must make it clear that what I mean is not that there are no persons of dishonest mentality in the English world. Only those things that are usually abhorrent for the gentlemen in the English world would be acceptable to the superior class in the feudal-language mental software.

In other words what is considered doable by a knave in the English world is considered fine by a respectable person in the feudal-language mental software. For here the aim of all functioning in this program is to gain money and consequently prestige. For then only is respect achieved. Without respect one exists in the gutters of the society.

There is actually an adage in Malayalam that states that without money one is shit. Generally in pristine-English one may not find such a drastic delineation or delimitation of one's personality on the basis of such a factor. In fact in English it would be more possible to find adages like: If wealth is lost nothing is lost if health is lost something is lost and if character is lost everything is lost.

There is another saying in Malayalam that says that not even the eagle would fly above money.

Now I must admit that one may find adages with the opposite meanings in both languages for anyone can make an adage. Yet it all depends on the persons who use them for emphasis of their ideology. In feudal societies one may find many respectable persons repeating the sinister dialogues.

When I was studying for my graduation in Travancore almost all of my classmates were interested in getting into the government service. Indian government service has a lot of attractions. I have discussed it earlier. All the students were eagerly discussing the amount of money they can make on the side in the varying departments.

The excise the motor vehicle the public works etc. were among the most attractive. Yet the position of crowning glory was occupied by the police department where not only money can be earned but also there were other perquisites like being able to beat up people boss over them and generally be a person to be feared.

Naturally the posts in the departments came with a premium. In those days it was known in my college that the post of a sub-inspector of police required a donation to the public service commission member of an amount of Rs.50,000/- which in those far-off times was definitely a big sum. Mind you this post is a public post not a post in any private firm.

There is an interesting story that I heard during my college days. It denotes the varied ways you can make money if you have a job with a government credential.

One man from a noble family went to the king of Travancore and asked for a job. The king taking into consideration his family status asked him what job he could do. After hearing it he could not find anything suitable for a person with no other personal qualification other than his family name.

On being pestered by the man for a job the king just said sarcastically "What job can I give you? The only thing you can do is to count the waves". Immediately on hearing this the man jumped up and said that this job would be enough. The official pay is not important only the job is required.

The job was formally given to him. He immediately went to the harbour and put up a board of the office of the chief wave counter of the sovereign of Travancore. He posted a few people to do the counting.

Now when the ships started moving these people who naturally became "officers" went and ordered the ships to stop moving. When enquired why they said "You have to get the permission of the chief wave counter".

When the captains of the seafaring vessels approached the chief counter with meek obsequiousness they were informed that when the ships and other boats moved across the waves the waves became cut thereby distorting the counting. So all ship movement was to cease during such and such time of the day. If there was any hurry to move then they have to pay a penalty for causing the government so much trouble and expenditure.



**Go to CONTENTS [Click here](#)**

Actually this could be a fine reflection of what is known as government in most of the feudal-language countries. Yet the people subside and survive because they are born with ingenuity. So it may be said that in these countries the people survive not due to the efforts of the government but in spite of the government.

Now this is a pointer into what constitutes the feudal-language understanding of what is government. For if all the members of the general public were able to communicate in a language and mental conditioning of equality and dignity there would be no exploitation.

**Kind of People Who Might Be Able to Migrate to the English Countries**

When I was in Delhi I met many persons who were retired from government service. Some were senior military personnel some senior civil officials etc. Many were rich beyond their possible sources of income. One thing I found in common among them was that their children were all in the U.K. the USA. Australia Canada etc. Actually this is a very funny thing. Many of them themselves would escape to these countries if they could get the permission and can afford it.

Now from my experience with the bureaucracy of India I may say that all are crooks in the sense that they either make money from the people using their official positions or are guilty of looting the coffers in the name of (a huge) salary (13 months' salary a year)<sup>111</sup> medical reimbursement leave travel allowance bonus (princely) travel allowance housing allowance provision for taking housing loan at low interest official phone official conveyance mostly used for private use princely pension commutation of pension<sup>112</sup> family pension job for dependant in case of dying in harness and so many other items.

They belong to a group of parasites. How come they are welcome in the English countries? Their children also having grown up in an atmosphere of most negative attributes would not bring the best of conduct into the English world.

Another type of persons who I found frequently moving in the English countries are the journalists who use their vile pen to vilify the English nations in a very bitter way. Yet they are always allowed inside the English nations. I will be discussing them at a later stage in this book.

The problem with persons with vile attitudes is that they would cause the soft social systems of the English societies to collapse. For the society with the English-language mental program would not understand the compulsion of the person from the feudal-language program. The

\_\_\_\_\_

<sup>111</sup>13 months salary: In the original India, the bureaucracy, managed by the English, was very lean. So, even though the officials were given one month's paid leave for them to recoup their mental energies, they were given an incentive to dispense with the leave and get another one month's pay. So, the total they got was 13 months salary in a year. Now the new India bureaucracy is an overstaffed, unwieldy structure, wherein you will find a multitude of guys simply pondering over things that really do not require many of them. And even then, they are still given the benefit of cashing in one month's unearned salary. This is a significant thing when the majority of Indians are literally living on very meagre income, which in many cases doesn't even come to what an ordinary bureaucrat gets in one day. The new India officialdom gathers 10 to 50 times the earnings of an ordinary worker in new India.

<sup>112</sup>Commutation of Pension: In the early days of independence when the British had just left pension was merely a monthly pay to help a bureaucrat subsist without having to depend on anyone. Later on the bureaucrat put in their mean mind and found out that as it is the money is for them. So why can't we get it in lump sum? So it was decided (by themselves) that immediately after retirement they can opt to get the total of half of 15 years pension in a lump sum. Only thing was that for the rest of the life he or she would get only half the pension per month. In this case there was an element of gamble. For if they died before 15 years they had gained. If they did not die there was a slight feeling of a loss. But then over the years lifespan has increased and many retired bureaucrats do not die at 65. So again the question of commutation was taken up. And then it was decided that after opting for commutation if they do not die after 15 years then the pension again becomes full monthly pension on par with those who had not opted for commutation. Under these conditions who would not opt for commutation? The problem here is about an unneeded overstaffed bureaucracy in a nation where the majority of the people, who they are supposed to work for, are living in actual penury.

**Go to CONTENTS [Click here](#)**

latter is programmed to supersede and dominate. The ethical standards of the means are not of any concern.

Persons who mingle with them tend to get affected with this philosophy.

What I want to emphasise is that persons who come with the worst of the outside nations should be screened with a good and intelligent virus scan; and sent back (deleted) or if found to be legally impossible to delete then quarantined from access to places of strategic importance and not allowed to live in areas where they can affect the English living styles and make bigoted comments on it or in possible cases allowed in after the virus that subsists in them is annihilated.

For the last function the best application that I can suggest is this very book. For there are many persons with very benign intentions who migrate to the English countries. For they admire them and are willing to admit it in front of sniggering mob. Yet they don't know why the same distinction cannot be achieved in their own country. These are persons who are willing to forego their negative attributes in order to contribute positively to their adopted land.

However among all these things there is one thing all English nations should bear in mind. This is something I had mentioned in Part II of this book under the heading of Towns and Cities of India: It is that all English-speaking places do come with a natural atmosphere of attraction.

It is a fact all over the world including India. In India the whole non-English-speaking crowd barge in and cause urban crowding. Later on the nice cities wear the looks of a cesspool. The same threat is forever present for all English-speaking nations. For the non-English-speaking crowd would definitely throng on them. Then it is just another Indian experience.

In Bangalore in India where the superbly dressed highly dynamic and yet soft crowd is the English-speaking one. The vernacular crowd is markedly different. The former is naturally rich and not gullible. While the latter are the gullible and financially vulnerable who have lived their lives in Kannada their local language believing the falsehood their political leaders tell them.

The former gives a wide berth to the latter. In fact if one goes in a bus in Bangalore one rarely finds an English-speaking modern-dressed type of person other than students. For the bus is filled with the vernacular crowd. In this city there is an unwritten code of apartheid. Yes apartheid is an Indian custom otherwise what is caste system? However in India the language and allied social mentalities would do the work of the legal codes and hence there is no need to enforce apartheid with a code of law.

Just imagine if Britain had not broken up the British Empire in the 1940s and later what would have been its state? Well I can say that Britain would then be a land with a minority of British natives. The horizon would be filled with tens of thousands of their overseas citizens every day.

Yet it is also possible that the colonies would also develop into little "Englands" which may have then stopped the tide of swarming-in immigrants.

[Go to CONTENTS Click here](#)

## Chapter 11

### Virus in the Workplace

When the persons from the feudal-language areas start living in the English communities and work with them, those of them who are from a very good English background would not find anything new in the whole environment, other than the fact that it perfectly fits their mental picture of a highly dynamic, efficient working environment. But persons who come from the feudal-language mindset would, apart from liking the general ambiance of the place and the work culture, find that the English people are not of a towering personality that they had imagined.

Many levels of communication that they would not have dared to do with a local small-time government official, or a senior relative, or a prominent man in a small-time town in their native nation, they would find they can do with many senior levels of people in this English nation.

Ordinary decent people would be very simple. In that sense, not very cunning and shrewd, lacking the instinctive tendency for manipulation and false talk that they would have found in many of their countrymen, or they themselves would be masters in. Here, I am talking in relative terms.

At the same time, if any group of the same feudal-language persons converge in a particular profession in the same work area, then it would be a breeding place of the virus. It would also be a platform from where the virus would launch itself to infect all systems of human functioning that come into contact with it.

This phenomenon can be discussed in a variety of ways. Suppose there are a lot of nurses of the same feudal language in a hospital. Naturally, they would all talk to each other in their native tongue.

The speciality of this communication would be that not only would they split the whole society inside the hospital into various levels of superiority and inferiority, but also that their methods of judging and measuring the merits of a person would be of a very repulsive type.

Along with that, they would place themselves in a position in a particular level, the attributes of which would be different from what a native English-programmed nurse would have in mind. Along with placing themselves in a mean or mighty area, depending on with whom they are comparing themselves, they would mentally place all other colleagues of theirs in similar positions. All this is not done deliberately or with sinister intentions, but is a natural corollary of understanding society in a feudal language.

Moreover, the patients who come also would feel a strange difference in mental placing going on. Generally, as it is, there is a slight amount of disdain for the poor or unsupported man all over the world.

When this comes in combination with the power of lower indicant words, a person who is not used to this new factor would find the whole experience severely daunting. It is a feeling he would not be able to explain in words. Yet a deep sense of mental frustration would develop, which may even affect his mental sanity.

It may be mentioned here in passing that when such nurses work in psychiatric or related fields in a medical field, they could really have a deep unsettling effect on the patients, even when their external behaviour is commendable. Moreover, when dealing with children also, they can cause much mental harm.

Now, like I have mentioned earlier, the human mind can decipher many things that may not come through the spoken language. One of these is body language, which may include expression, eye movement, lip movement and curling, attitudinal expressions, etc., along with postures, pose, and even speed of movement.

Beyond all this, there is a factor, which I have mentioned earlier, of one human computer sending mental signals to another human computer. All this would immediately give a strange feeling to a native English nurse that she or he is being forcibly put into some obnoxious platform.

Once this happens, they would leave the profession and seek some other more happier professions where they are free of being accused of being racist. This would



**Go to CONTENTS [Click here](#)**

have an exponential effect in that the more feudal-language persons come, the more the need for them would rise.

This hidden danger is there for all persons who see a professional from the feudal-language nation. He is good in English, is very courteous, and very able. At times, an English native person may be persuaded to work in his house as a domestic help, a baby sitter, or some other minor jobs.

When he is around, fine, and if the other members of his family are also communicating to each other in English, then also fine. But if the other members of his family are communicating to each other in their native tongues like Chinese, Hindi, Tamil, Malayalam, etc., then it is another proposition altogether. For once the native-language software starts functioning, there would be a real virus working to disturb the English native.

The person may feel an intense sense of something binding him or her. It would be felt in the looks, actions, and postures of the elderly native feudal-language speakers. If the English person has no occasion to move away from this environment, some very violent reaction from him or her may be expected.

This disturbance is something that even the psychologists would not be able to fathom unless they understand what I am trying to convey.

It is not very easy to discern the cumulative effect of these viruses, as it is a slow process. There would not be many persons who can look at the canvas of long timeframes dispassionately and understand the changes that have come. For the modern generation would be mentally used to the degradation and may not understand what they had missed or what has changed.

Yet there is something that I have said about India wherein there is a factor of speed in cause and effect. This is about the feudalism in language being a causative factor of train accidents.

Well, something similar can be said of an English nation. I want to say that actually the theme in this book is what I had first written in 1989. Yet later on in 2000 I did add some more writing to it.

I am quoting the exact wording of what I had written then:

In this context, a new fact may be included here. In America, there are a lot of Indians living and working at many places, many of them in the computer-related fields. What they would find there is a sudden loosening of inhibiting atmospheres, and they would be able to work with a surge of intellectualism. There is only one danger: If people of the same vernacular language live in nearby areas, then their personal communications would tend to be in their vernacular.

Then it would be India all over again. If such a combination does tend to occur, then slowly it would be like having a virus installed somewhere inside. Things would slowly tend to become inefficient.

There would be failures that one can't explain. Especially if more than one person from this combination work on a project. If it is something like sending a rocket to outer space type of project, such combinations should definitely be avoided.

What struck me are the words that I have bolded. I do not aim to say that the disasters that took place in the USA. in connection with some of their space projects are really connected to my contentions. Yet here I would like to explain the working of a virus in this program.

In a place where a lot of people are working in a parallel and simultaneous manner, at the same time in high level of coordination, there is requirement of either of two types of communication systems: one, a language like English, wherein every component of the working groups has a great deal of freedom in communication with all those they work with. This freedom would include the finer aspect of freedom of speech and interaction, like that of being at ease when having to communicate anything to one's fellow mate.

Then there is a healthy atmosphere which has a quality of self-healing of any errors or mistakes that might crop up during the planning and execution of designs. Because mistakes, and even probable mistakes, would be noticed by someone,

**Go to CONTENTS [Click here](#)**

and he or she would inform the concerned person in a very fast yet easy manner. For communication is very easy in English.

Or the language should be very feudal, with all constituent persons knowing their exact immovable social position, wherein everyone does what he is told and cannot deviate even to the smallest degree from their level of functioning or position. Here also communication would be there. The planning, designing, and execution would be controlled by a few persons at the top who would care two hoots for anyone at the lower position.

This second social environment can also be efficient, yet not brilliant.

Now what happens in most places where society is not homogenous is a feudal set-up with all constituents competing for superiority and higher position. First of all there would then be stifled communication.

Second there would be deeply simmering jealousy and also a very profound level of insecurity. All these would lead to the gathering of mistakes and errors which would at a definite point in time act together to create a disorder or a disaster.

However when I mentioned the American scene these were not the scenes I had in mind. There might be a lot of cells or groups of persons working on specific items connected to a spacecraft. Naturally they would all be talking in English to each other. Yet by some quirk of fate a particular cell has a group of persons from the same feudal-language nativity. It is very much possible that they may talk to each other in their native language.

This medium of communication would naturally be interspersed in the communication in English. So what happens is that there would be a continuous changing of relations and relative positions as one goes on oscillating between English and the native language. In itself it would be a mentally disturbing thing for at least some persons whose mental condition would not like this oscillation.

Furthermore this communication program would lead to an erasing of the homogeneity that I have mentioned elsewhere. That is a feeling of not belonging would come up.

Thirdly almost all the distant socio-religious problems including that of age professional position caste issues &c. would gather inside the environment of the cell.

Beyond all this a social environment entirely different from that in English would be formed there. Leading to a sort of hierarchical relationships which also would be dynamic depending on what is the immediate frame of reference. Like if one were taking seniority of age one type of hierarchy would come.

If it is professional position then another. If it is gender then another. If it is caste then another. If it is family name another; like this so many things come. Each change can cause deep hurt and animosity in otherwise peaceful persons.

Here it may be borne in mind that the psychological effect is different from anything one can understand in English for the indicant words change causing deep emotional waves.

A sort of insecurity distrust ego-clash tendency to backstab disinclination to communicate with certain persons — all these might crop up. I stress here the word might.

For I can't say exactly at what mathematical configuration all these things will spring up. However if they do a slight inadvertent imperfection in design might happen. It need not be emphasised that even a small malfunctioning of a gadget a small error in a gradient a small mistake in measurement can have disastrous results.

I took up this example for any other example that I may bring up may need years of observation. In the case of a spacecraft there are millions of factors working together with the results seen in a few months' time.

Yet the cumulative effect of viruses working in the society would be an increase in the incidents of racially motivated attacks; a general increase in errors in the functioning of many inter-correlated machineries that run a complex technical system like railways shipping airways leading to an increase in accidents; increase in the incidence of

**Go to CONTENTS [Click here](#)**

mental disturbances in the populace etc.

Looking back I may even suggest that if one looks at great disasters either military or civil that could have been averted by a timely passing of information or warning between the officials one may chance to see a link in the communication chain with at least two persons with the same feudal-language software forming a specific link. This I am suggesting about USA.

One of the things that should be stressed here is that in a feudal-language environment one is at the mercy of others around you.

For they have the right to monitor judge and measure you and assign you any level of indicant words they like. A wrong indicant word expressed can severely distress a person to the level of making him lose his mental balance. He would be distracted from any activity which may be of critical importance.

In this context I would like to state that English is a safe language for all activities connected to air traffic control and aviation. But if the language is Malayalam or some other terribly feudal language at any moment a pilot right in the air can lose his mental balance by the arrival of a virus in the form of a wrong indicant word in the radio contact he has with the control tower.

If Russian is a feudal language then any attempts by the Soviet authorities of yore to use Russian as the aviation communication language must have been fraught with acute danger. But since no private planes were there in Soviet Union the tight hierarchy that must have existed in the bureaucracy would have saved the occasion.

Yet if Russian is continued after the breakdown of Soviet Union and is in operation when private planes are piloted by persons of varying social levels then the danger accentuates.

Along with all this the fact that in some of the feudal languages children are given the same stature as of menial servants who themselves are treated with contempt is a factor to be borne in mind. So when children are in a society wherein they interact heavily with a group of same native-language-speaking children the negative cultures could affect them.

Here I would like to put in a few words about teachers from feudal-language countries. An Asian teacher is a very attractive being. For the amount of pay he or she needs to be given is only a fraction of what a native teacher would ask for. In an atmosphere of English he or she would be superb.

Yet this factor should not goad anyone to put in a lot of Asian teachers in a school. For once a sizeable number becomes the Asians or for that matter from any non-English nation the social atmosphere in which the children grow up would change drastically. The native attitude of these teachers of disdain to children would gather strength. The children would get infected with the so-called yellow streak<sup>113</sup>.

---

113streak: An early European concept that persons who have Asian and other non-white blood may be having a lesser capacity in many aspects including intelligence, physical strength, daring, courage etc. Europeans did get to feel that they are same as the English due to the sameness of skin colour.



[Go to CONTENTS Click here](#)

## Chapter 12

### The Evil Empires

**The Concept of Evil Empires:** One is familiar with the term Evil Empire. In the popular Hindu (Brahmin) religion, there is a concept of *asuras*. These are, more or less, evil forces or even evil persons, or demons. I am not sure what the exact qualifications of an *asura* are.

It can mean many things depending on what you are. For the Japanese, during the pre-Second World War period, the British and the Americans must have been *asuras*.

In popular Hindu mythology, the asuras were depicted as very evil races or demons. The gods or the devas fought with them and annihilated them. The world of the *asuras* was known as the asuraloka.

When we come to the world of English, the word Evil Empire should be understood in a different connotation. The world of English gives naturally a lot of freedom to a human being. Here, there is a systematic improvement in the concepts of liberty, humanity, freedom of speech, etc.

Actually, all these things are embedded in the constitutions of most feudal nations. For example, India has a constitution with an innumerable number of pages and interpretations and amendments, in which all these rights are written. Yet the moment a common citizen tries to speak in a dignified manner to any official or police personnel, it becomes an offence.

In this case, India does exhibit the character of an Evil Empire. People do not have dignity before the government officials. The government officials squeeze out all the earnings of the people. Every item of activity is taxed. Each item of taxation is a power given to the officialdom to interfere in the life of the private citizen. The private individual is left to fend for himself.

He or she has to live by any means. People are arrested on flimsy grounds and beaten up by the police. Judiciary is a mockery. It can't give any liberty to the person who is hunted down by the officialdom. In spite of all these tribulations, people live on with a sort of indoctrinated understanding that the problems of this country are all due to the exploitation by the developed nations. They are ferociously antipathetic to them, even though their actual exploiters are right in front of them.

In this regard, it may be understood that in all feudal-language nations, the actual suppressed persons are under a feeling of supreme gratitude to their very oppressors. This is how the feudal language programs function. This helps in the perpetuation of the suppression.

**Judicial Lynching:** In passing, I may tell of two things that I just remember: One is of the famous Rowlatt Act<sup>114</sup> passed by the British-Indian government during the First World War. It gave powers to the government to arrest and imprison anybody doing any anti-national terrorist activities, without access to judicial remedies, for a limited number of days. It was widely condemned by many Indian politicians.

The one funny thing about this was that during the time of native king rule, there were no qualms if the king did away with anybody. However, when the British brought the concept of judicial remedies, even against the actions of the government, any slight deviation from it by the government was construed as a matter of grave concern.

---

114Rowlatt Act: It was an Act passed by the Government of (original) India, that gave permission to the police to arrest any person, up to two years without trial or warrant, who was suspect to be indulging in violence or creating social unrest leading to riots &c. What is not mentioned is that in South Asia, before the arrival of the English rule, there were no such things as Acts, warrant, trial by court &c. The local headman could summarily kill or maim anyone he desired. Many outsiders had entered into India from the neighbouring kingdoms, and were inciting certain rowdy elements to act violently, leading even to deaths. As of now, the new India has so many similar rules and laws by which people can be arrested if they are seen as insubordinate by the officialdom. As per the Armed Forces (Special Powers) Act (AFSPA), 1958, the new India army can use force, shoot to kill, arrest without warrants, and conduct searches in locations where the people are revolting for freedom from India. The army personnel who do such things are provided legal immunity for actions taken under the Act.

**Go to CONTENTS [Click here](#)**

Actually, in the so-called free nation of India, there are so many draconian provisions and even other non-legal methods to deal with dissent. By dissent, it need not be taken as some anti-national activity.

Any dealing with the powerful bureaucracy and police which seems to them is lacking in proper respect can end up persons on a route to oblivion. In fact, there is a very significant instance in Kerala, wherein a man who existed as a very ferocious orator, which was interpreted as being with communal overtones, was sent into detention in another state on a very flimsy charge of terrorism.

The real issue may be that he was a bit assertive with the senior police officials. The tragedy that befell him is that once in jail in another state with a different language and no person to recommend his credentials, he was assaulted and then charged with, and imprisoned for, assaulting a police official. The buffoonery of the whole situation was that this man has only one leg, one leg having been destroyed in an earlier attack by unknown elements.

This man is languishing in jail for some six years, and still the charge sheet of his original case is yet to be taken up by the court.

NOTE added on the 29<sup>th</sup> of May 2016: Read: British sailors in Indian stinking jails!

Yet, when expert historians from this country deal with the judiciary, they would notice the Rowlatt Act. Yet the other terrible things that are an everyday event in India in the so-called period of independence may not be given significance by them.

Another funny thing that I would like to mention is this: One day in a court of law in Kerala, I found that when the witness is entering the witness stand, he has to bend down as there is a bar restricting his entry with a straight back. He has to literally go to his knees to get inside. When I enquired about this, I was told this is the way to enforce respect for the judiciary.

There are so many things about how the powerful establishment deals with the common people in its sense of insecurity that the common man may get a stature of rectitude and dignity. But none of the great towering personalities in India notice it.

When a citizen sees a brutal misuse of official powers in India, like that of a man being beaten up by the police, he does not interfere, fearing that he himself would be the next to get implicated if he interferes. The moment he interferes, he would have to go into the lower indicant level with the officials.

The best thing is to get on with one's own life and maintain the social stature one has. At the same time, the police officials also take care not to hurt anyone from the formidable social levels.

There was a film in Malayalam about the detainees in Andaman & Nicobar Islands<sup>115</sup> during the British period of the subcontinent. In this film, there was a scene that naturally shocked the Indian mind. It was a scene in which a British doctor is coming to a place. He has to have a native man bend and show his back so that he can put his feet on it for his disembarking from the carriage.

Actually, only after seeing this film did I ever hear of any such use of a man's back. Naturally the protagonist of the film, a young freedom fighter, protests against the misuse of a native man's back. Now this scene did not shock me, but what did

---

<sup>115</sup>Andaman & Nicobar Islands: Islands in the Bay of Bengal was under the original India. But transferring them to the new India was a terrible act of irresponsibility. Being under the English rule is totally different from being under feudal language speakers. Clement Atlee in his hurry gave up whatever he can for India to take. Lord Mountbatten was also complicit in the proceedings. A Local Born Association was there in the islands which consisted of people from South Asia main land. Some kind of mention of their leanings is seen mentioned. But they are not the original natives of the islands. The people of the North Sentinel Island have resisted all attempts by the new India to subordinate them. India can use very peaceful means to subordinate, and make servile, any person or persons. All that has to be done is to teach them some Indian language, and then assign them the lower indicant verbal codes of the language. They are done for. At the moment, the highest rate of suicide in India is in these islands, among the native tribes of the land.

**Go to CONTENTS Click here**

was when some persons told me this was how the British used to get down from their carriages. So much for the understanding about British-India among the educated populace of India.

Actually, there are millions of Indians who truly believe the distorted history taught to them in their schools. Many believe that the poverty of India is entirely due to the looting of the land by the British and that before they came to India this land was a prosperous land with all the people enjoying a very pleasant livelihood. I have heard many educated Indians declaring their aim to wreak their vengeance on the British when they get an opportunity.

Now let me go back to my subject matter: it is on the Evil Empires. I have just given an idea as to what is an Evil Empire. It can have the features of a nation with a feudal language, wherein there is distortion of social communication and makes a certain section of the populace above the level of critical purview of the people.

The common people themselves exist as appendages to this superior group, blindly believing what is dished out to them by the government. Moreover there would be terrible exploitation of the people by the governing class. Yet they live in blissful gratitude to the small crumbs that are thrown to them. They themselves act as propagandists of the evil regime which is contorting their very physical features into that of submissive apparitions.

These persons who are not used to freedom in speech action gesture and even in thought cannot bear to see it in others. However used as they are to living a life of ambiguity and guile they can very easily camouflage their evil thought process in the presence of persons who live beyond their control.

The amiable friendliness they show is only a façade and will last only till they get the upper hand.

In this regard I may even categorically state that nations like China Russia Japan India Pakistan many nations in the European Union South American countries etc. are potential Evil Empires in the classical meaning of the term. It is in the interest of the freedom-loving people of the world including those living in these very evil nations that the English nations do retain their superiority in all things including economic strength technological superiority and cultural finesse.

For there are persons struck in the clutches of the rulers of these Evil Empires whose only consolation is that there are still nations in existence where human dignity is valued and which may yet make a final strike to release them from their shackles.

There is need for the English nations to see that they do not become the areas of natural progression for the evil empires. For the real evil empires may not come always with a Pearl Harbor<sup>116</sup>-type attack. But in a most subdued manner. Later it would take on the leverage of all social institutions including English judicial processes to propel itself to power inside English nations.

Once they take over all the easy systems in English would become a crime. All actions behaviour and attitudes so far considered as unbearable would metamorphose into smartness and personal capacity. The original system of polite interaction and fairness would be treated as fair gullibility and mental incompetence.

---

<sup>116</sup>Pearl Harbor: The attack on Pearl Harbor was a surprise military strike by tiny Japan on the United States Pacific Fleet at its naval base at Pearl Harbor on Oahu, Hawaii, on December 7, 1941. At the time, the U.S. was a neutral country in World War II. With this attack, the US could very overtly enter into the war on the side of England. This was a very powerful support that beleaguered England desperately needed in the foolish war it had redefined into a world war.



[Go to CONTENTS Click here](#)

## Chapter 13

### Colonising the Space

#### Space Colonisation

It is possible that in the next few decades the colonising of outer space would be a reality. There may be human settlements in some planets or in free-moving residential structures in space. America is moving in this direction. Others like the Chinese, the Japanese, and many other countries would make efforts in this direction.

It may first and foremost be foretold that in the feudal-language countries, all these entertaining endeavours are mainly to be enjoyed by a small section of the society. The vast majority are expected to be very submissive to the towering personalities who dominate the scene.

Once space colonising becomes feasible, it is good that the colonising is done by the English-language software people. Their colour and complexion need not be an important factor. For remember the British colonialism<sup>117</sup> and compare it with the colonialism of the Germans, the French, the Japanese, the Belgians, the Indians (both inside and outside their country), and the rest.

Who would want a colonialism of the Banana republics of the South Americans, the perpetually insane megalomaniac-ruled nations of Africans, etc.? For they will all breed the negativity in their mental software wherever they set up their flags. Ultimately it is all a matter of what is the language program that runs their thought processes.

Imagine a space colony in a planet like Mars under Chinese leadership. This would be a dark nation with very sinister intentions and a megalomaniac craving for universal domination. The new nation would be just a new edition of the old China with all its poverty, low average living standards, corruption, bureaucratic manipulation, etc.

To understand the significance of what I am saying, think of the Spanish and Portuguese colonies in the South American continent, the Iraq domination of Kurds<sup>118</sup>, the Indian misadventure in Sri Lanka<sup>119</sup>, and its adamant suppression of right to self-determination in Kashmir<sup>120</sup>,

---

117The British Colonies: The list of geographical areas which were once under the English colonial rule and generally benefited by this is a very impressive one. USA, Canada, Australia, New Zealand, British South Africa (Cape Colony Natal Orange River Colony Transvaal), India, Pakistan, Bangladesh, Sri Lanka (Ceylon), whole of Malaya Peninsula starting from the Kingdom of Siam Brunei (Borneo) Western Pacific consisting of Fiji New Guinea etc., British West Indies, West African states of Gambia, Sierra Leone, the Gold Coast, and Ashanti and Nigeria; Central African territories of Rhodesia and Nyasaland; East African territories of Somaliland, Zanzibar, Uganda, Kenya and Tanganyika; Egypt and Sudan (for relatively less period); Aden, Ascension Island, British Antarctic Territory, Cyprus, Falkland Islands, Gibraltar; Hong Kong; Malta, Maldives Islands; Mauritius; Persian Gulf states (sphere of influence); St. Helena, Seychelles Islands, Tristan Da Cunha Islands; Wei-hai-wei. And many other places. But what is more impressive is the way they could administer all these places in a most coordinated manner in an age when computers were still beyond the realm of imagination. And that too without much wrangling, mutually antipathetic and self-destructive activities.

118Kurds are an indigenous ethnic group from Kurdistan, a large, largely undefined geocultural region in West Asia, primarily located across south-eastern Turkey, north-western Iran, northern Iraq, and north-eastern Syria, with large diaspora communities in Europe and elsewhere. They are the world's largest stateless ethnic group, with a population of around 30-45 million people, historically residing in the mountainous areas of the Taurus and Zagros ranges.

119Sri Lankan issue: Once the English rule ended in Ceylon, the next logical thing to happen, happened. The Sinhala majority tried to enforce in their language and culture in an attempt to abolish English. This naturally aroused the antipathy of the Tamil-speaking part of the population. In the early 80s Ceylon was seen to be a new Japan in the Indian Ocean due to its twinkling prosperity. This evoked the envy of the officialdom of one neighbouring nation. This envious national officialdom made use of the opportunity provided by this situation and acted with absolute cunning and malice. Instead of helping to bring in sanity on both sides, it fished in troubled waters. Now things have reached a point of no return. Both this envious nation's as well as Sri Lankan armed forces went on a killing and molesting spree in the Tamil locations.

120Kashmir issue: Ongoing freedom struggle, which more or less started the moment the English rule departed from the original India.

**Go to CONTENTS [Click here](#)**

the black rule in South Africa and the immediate breakdown of systems there, and many other things.

Future space colonies should be English and not feudal-language colonies where a certain group of people crush the individuality of others who live in stupid subjection.

At this point, I would just make a comment: A British-educated English-speaking China would be a wonderful thing and would be the very negation of the present-day China. Well, this could be just wishful thinking. However intelligent persons all round the world do know the significance of what I have just stated.

As a final word on this issue, I would wonder what NASA is doing with a 17-nation international team for its space programme. It would be a most appropriate thing if all the non-English nations are sent packing and the only partnership in this programme is with the English nations.

For in years to come at any point in time if the US encounters any financial military or any other weakness then these so-called partners would all become a most unmitigated nuisance. In fact it may easily be understood that all these nations are using American magnanimity to their advantage. It may be understood that in the feudal languages magnanimity is equated to idiocy and pure gullibility.

However since America is fast becoming a nation controlled by the immigrants most of whom later would become the financial leaders of their own countries how far America will be able to take an independent stand in this vital aspect of national security is doubtful.

In this regard it may be understood that the enemy who comes marching as an army can be blocked with force but if the enemy comes unarmed and positions himself right inside the wall then how are they to be stopped?

---

At the moment, one part of Kashmir is inside Pakistan. It is known as Azad Kashmir (Free Kashmir). It has its own government, president, and prime minister, but remains under Pakistan's economic and administrative control, functioning as a buffer territory in the ongoing Kashmir conflict, with India claiming the entire region as its own. The other part is under new India army control. The freedom struggle is going on in this part. The new India agencies are trying hard to create a freedom struggle in Azad Kashmir. This is a very brilliant strategy which had worked wonderfully in East Pakistan, leading to the birth of Bangladesh.

**Go to CONTENTS [Click here](#)**

## Chapter 14

### A Matter of Perspective

Persons from the feudal-language countries who have moved to the English countries do get impressed by what they see. However, many of them cannot understand why it is so, or why their own native nation cannot be so.

They generally put it on the financial acumen of these nations. Yet they do not have a correct answer why the English countries are economically well off consistently. A Japan which appears out of the blue as a fluke, or a German economic bloom that comes and disappears like a thunderbolt, further confuses them. And times of economic distress for the English nations also, which come at certain times, all take them further from the truth.

They talk of the “West”. They find so many positive things in the “West”. People are hardworking; there is a high sense of civic discipline, etc.

However, their very basis and base of summarising is wrong. Look at one article by an Indian who made it good in America: What We Must Learn from the West. The writer is the chairman of the board of Infosys Technologies Limited, one of the leading Indian firms to dominate the software business. Actually, he gave this as a speech.

His observations are, more or less, accurate. But then what is wrong with it?

First of all, the term “West”. “West”, a very vague term. It is generally used to denote the white people. It may then include the vast number of East and West Europeans, including those who took a very antagonistic attitude to the learning of English and everything English. If the term includes the American continent, then it could also include the countries of South America.

However, I do not think that the author meant any of them. What he has experienced and liked is the attributes of the English-speaking race, white and black, possibly yellow and brown also.

It is a historical fact that the term white and Westerner has been misquoted to malign the English when the deeds done by the Europeans are vile, and to venerate the Europeans when the deeds done by the English are good. Actually, it is a major mistake of the English to associate themselves with all the terms like Europeans, whites, Westerners, etc. Their attributes are best described by the term English. Historically and in every attribute, they stand apart from the general European.

The contents of the article are good. I may quote the headings of some of the paragraphs which may be self-explaining: Respect for the public good; Acknowledging the accomplishments of others; Accountability; Dignity of labour; Professionalism; Intellectual independence; Honouring contracts; etc.

Yet he misses the reason why the Indians are not being like the English (for I do think that the apt title for the article would be What We Must Learn from the English).

For example, under the heading Dignity of Labour, he says: For anything to be run successfully, everyone — from the CEO to the person who serves tea — must discharge his or her duties in a responsible manner. We, therefore, need a mindset that reveres everyone who puts in honest work, no matter what work it is.

Actually, this dialogue does contain an amount of concealment of facts. Does he not know that in Indian languages there is a definite difference in the indicant words used for the CEO to that used to a tea server?

Then how is it possible to revere both of them in the same manner? If the answer is that both can have dignity in their own levels of functioning, then it is again back to square one. It is easy to preach to others to be dutiful, courteous, and industrious. Yet in the absence of a virus-free communication software, it is all just futile ambitions and meaningless moralising.



[Go to CONTENTS Click here](#)

## Chapter 15

### The English Base of USA

The United States of America is actually what may be described in technical terms as Greater England. In other words, it is a natural geographical expansion of England.

The first effort to establish an English settlement in the New World may be traced to that of Sir Humphrey Gilbert<sup>121</sup> in 1583. Since then, it has been a long journey of establishing an English nation. Though the misfit traitor later, led astray by the continental Europeans, headed an unintelligent revolt against the mother country, the USA is essentially an English nation.

It remains as a bastion of English systems and modes of communication, even though it has been guilty of inserting disarray into English systems. It is a place where the rest of the world population can acquire English training without having to barge into England.

The new generation in India who like to exhibit their profound knowledge in world affairs take the easy route by giving a dissertation on how different the US is from Britain. The way they explain things, one would come up with an understanding that the US is more like India than like Britain. For they compare both on the basis of formal institutions which actually do not have any real-life similarity. Like one can say both India and the US are democratic countries while Britain is ruled by a monarch.

Like all things which can be delineated by shallow experts and very strange conclusions drawn, this also does not have anything to do with reality.

The US escaped from being another banana republic that exists to its south by retaining its English character. The shallow experts harp on the difference between British and American English. I may be permitted to say that there is not much difference between both. For as a beginning to understand this issue one may bear in mind that between Great Britain and the US there exists a big ocean thousands of kilometres wide. The US is a big country much bigger than a country like India. The most surprising thing is that there is only so little difference between the English in the different parts of America and also between this English and British English.

For as an allegory I can give you a better theme for contemplation. Kerala is only 600 kilometres long approximately. Its width would on the average be not much more than 150 km. Yet some 30 years back the language spoken in various parts of Kerala each one of them separated by a few hundred kilometres was incomprehensible to the people of another region in Kerala.

The English is the same with a small number of minor differences that can even be in the different dialects of the same language. As such the society it created is also similar. Yet Britain being close to the European continent had come through the stage of monarchy. This monarchy is not like the other monarchies in the feudal-language nations.

For the liberating force that is English has equipped the common man to keep the monarchy in an intelligent leash with enough leeway. In a world where political stability of more than 100 years is a rare event the British monarchy has served with beautiful perseverance. It needs change. It can be better. Yet it would be wrong to measure it with the same measuring rod used to judge other monarchies like that of the Orient Africa or even of Europe.

America is a great nation because it is England with ample space and resources. Moreover it was established with the immense British experience of administration jurisprudence technology and many other things. Moreover the early history of the USA. is the history of the triumph of the British over all other colonialists including the French and the

---

<sup>121</sup>Sir Humphrey Gilbert: He was the first Englishman to try to establish a settlement in the New World. He took possession of the island of Newfoundland in the name of his queen in 1583. His own attempt failed to create a permanent settlement in Newfoundland. However, other settlements came up later. They were heavily populated by working-class and poor individuals from the West Country of England and southern Ireland. The Irish people found English to be a more comfortable language to use. Irish language was a feudal language.

**Go to CONTENTS [Click here](#)**

Dutch.

For the early Americans who fought to establish their independence from Britain their accomplishment is really a loss.

For now America is not a land owned by their descendants. For it is more a land of the others who reach here and get trained in British systems. Whether if they had not fought for independence would they have remained under the aegis of the Union Jack for long is a moot question. For nations like Canada Australia New Zealand etc. still retain and revere their British connection. Though what would happen when these nations also become nations of immigrants cannot be said.

The reasons for which the Yankees fought for independence from Great Britain are to say the least very flimsy and possibly ludicrous. For there was much much worse exploitation of the citizenry going on in France and other nations than anything that was imposed on the American states.

Even in the minute kingdoms of the South Asian subcontinent the suppression endured by the common people was tens of thousands of times more than anything that the foolish revolutionary endured under the English rule from Britain.

Yet there were other items apart from the well-known causes that would have created animosity at least at a later date. Like for example the British policy of protecting the Red Indians and providing them with impenetrable reserves. This could really have sparked a lot of animosity among the locals.

A similar situation is seen in the colonisation of India. Almost all the great British leaders who laid the foundation of British rule in India were persecuted in Britain on the grounds that they had cheated and hurt the Indians. The list includes the great Robert Clive also who is the indisputably real architect of the English rule in India.

Robert Clive did bitterly complain that he could not make the Indian social situation comprehensible to the person at home in England. For here in the subcontinent he is loved and revered. Back in England he is treated as someone who hurt the natives of the subcontinent.

Another thing which would have more or less created a bitter struggle was actually in the offing. That was the passing of the Act for the Abolition of Slave Trade by Queen Victoria. If nothing could have started the war with Britain this act would have.

Because of the fact that since both Britain as well as the USA have English as their medium of thought and communication there is a feeling of oneness among them. In fact this is a common feature among all English-speaking nations and even people. Yet if the languages in these countries had not been English then there would be a feeling of superiority complex and the need to inflict inferiority on the other.

In fact I have seen many journalists in India working overtime to create such a rift. This is not a surprise for this is the way the Indian languages work: to create problems in places where there are none.

The general Indian newspaper and magazine writings try to give an impression that Britain is a non-entity while America is a towering personality. Actually this is a component of the Indian-language software codes. For here nothing can be seen as of equal dignity. One is big and the other is small.

Actually if Britain were not so economically strong then the tendency to use the lower indicant words to Britain and the higher indicant word to USA would have been irresistible to the Indian bosses.

I have seen in Indian newspapers, magazines and also in the TV channels that when listing countries for some purpose the USA is given at the top then some countries like Japan, Germany, France, Russia, China, South Korea, with the name of India kept somewhere in between and then last the name of Britain. In a way this is a deliberate silent indoctrination of the people about the insignificance of Britain.

A few years ago I saw in a newspaper the news that some university in India has stopped the teaching of British history as a subsidiary for MA English. Instead only American history is to be taught. The sly psychology behind all these manipulations may be explained in a later stage.

**Go to CONTENTS [Click here](#)**

Yet it may be stated here that all these sinister actions do have a very negative bearing. For what is the purpose of becoming a master in English if one does not have any idea about the historical mood and experiences that created the great English literature?

When I went to the UAE in 2002 and met one American lecturer there who had migrated to the US from East Europe and I had a brief talk with him on the subject matter that I am writing he in reference to the British lifted his leg as if in a pose of kicking and said “We booted them”.

It was a bit of a disturbing statement made by a man who could in no manner claim any connection with the persons who defeated the British. For the British were defeated by the people who came from Britain and not from East Europe.

Now what is America? It is fast becoming a country of immigrants who get trained in British systems and manners of communication in an on-the-job manner. All persons who live there black white yellow or brown get very good training at the cheapest possible manner.

If I want to get this training for somebody I would have to spend a lot of money. Yet the person who gets to America accomplishes this free of cost. These people need to be aware of how fortunate they are.

I have been told that the USA is the great melting pot of different cultures. The reading of this statement makes a different understanding to what is reality. USA is not a melting pot of different cultures. It is only the place where one can liberate one’s native talents in an English-language environment away from the stinging repression of one’s own native language.

Think of break dance of famous black singers of kung fu of yoga of oriental systems of meditation of anything that has come out into the limelight after centuries of blind quest for liberation.

Actually all English nations exist as the light at the end of the tunnel for all philosophies of human liberation of sciences that still seek their first step of talents that need the springboard of an un-intimidating social environment and for all the genius that still lies unopened in the deep recesses of human intellect.

How does America or let us say the English living style affect the immigrants? There have been a lot of immigrants from continental Europe. I can make a statement based on my understanding of the effect of language structure.

If the languages of many a nation in continental Europe do contain any element of feudal structuring or even of any coding that subdues the open-hearted communication capacity of any person then they when they enter America would exhibit a most boisterous delightfulness due to the liberty in the air.

There might even be a daily air of festivity for some time till the newness wears off. Yet in some cases the presence of parents and other elder relatives would bring in a subduing of the peaks of the enjoyment. Yet there would be a rare air of being a complete man as compared to what they had lived like in their native land.

However along with the air of liberty that comes their way many of them would have transferred the whole feudal social and communication system into America. I personally think that the Italian language is feudal to a great extent and that the working of the Italian mafia of the 40s and beyond was really a running of the Italian feudal-language software inside the USA.

The problem with all groups who come from feudal-language nations is that they might tend to establish a sub-society the existence of which would not be very discernible or tangible to a person who does not know their language. It might feel funny but the fact is that a group of persons speaking a different language from the majority community can actually exist in an entirely different mental frame and social understanding from the rest of the society.

They usually turn out to be a community that operates in a closed and vicious manner trading and sharing many social business and financial secrets all in the open in another language. In this sense they can create a sense of insecurity and foreboding in the majority sections of the population.



**Go to CONTENTS [Click here](#)**

In many cases a feeling that they have been taken for a ride or swindled or even deceived or perhaps just taken for granted would come in the minds of persons who are the earlier natives of the land and who had extended the newcomers all help to establish. But then the newcomers who mingle only in English and that too with all sections without any prejudice need not give such issues.

Another thing about these newcomers is that though they live in the US a major part of their personality would still be interacting with their fellowmen in their native lands. Any small gain in the new land which may even have come as a result of the cooperation from the native population of USA would be displayed out in their native land as some sort of victory over the Americans or whites or the English etc. depending on what way their homeland population would be most impressed.

In this regard the man who interacts out in America would also have an ambivalent mental structure wherein he would be seeking glory in front of his family and friends and foes in his native land. This man's certain behavioural aspects which are controlled by this emotion may be disconcerting to the native population of USA or of any other English nation.

It is like the Indian curry<sup>122</sup> in England. It came from India yet it would taste very different from the curry one finds in India. For it has been changed to accommodate English tastes. Yet the whole thing is very exotic to the English.

At least the first generation of immigrants would try to keep their children from the so-called "vile influences" of the English countries. A holier-than-thou attitude would be induced in the children.

They would be made to systematically study and gain marks and distinctions; yet at the end of the game there would be a feeling of loss; for the effects are different. In India the parents would desperately want their children to be engineers doctors and senior bureaucrats etc. just for the prestige it gives in society and the consequent higher indicant words that come with it and the access of communication with the higher society it gives.

However in English societies unless one has a specific aptitude and affinity for a specific career and along with the chance to make a good livelihood there is no point in pursuing a line which holds no interest. So it is possible that the first-generation immigrants would try to pressurise their children to become "intellectual giants" in formal academic subjects. Yet at the end it may seem that they did miss out on much fun and in the factor of social intelligence they may require a different calibration.

The persons who I mean here can be anybody Germans French Spanish Japanese Chinese South Koreans Indians and Pakistanis etc. And I do not mean that all of them would be of this quality.

Many of them would have a genuine affection for English and its social effects. But the negative programs run mainly if these people come with families which do not speak English at home or one of the spouses does not know English or if the elderly parents do not know English or some of them insist on speaking in their native vernacular.

When these people form lobbies and pressure groups it is time for the resident citizens of the English nations to take notice and great care. These lobbies can greatly influence the government policies without the people having any inkling of it. In this regard it may be noted that America is still reeling from the after-effects of a great error in judgement it made in the post-Second World War period caused by the shrewd manipulation of foreign policy by a section of people who historically belong to the Asian continent.

This grave policy error has made many a pro-English person around the world desperately search for a pretext and justification to support the American foreign policy. I cannot be more elaborate about this theme.

In this regard there is need to understand another thing about world governments. Many of them who are having a feudal structure in their native language are not

---

<sup>122</sup>Curry: The food item which generally comes as a gravy and is added to a main food item to increase its taste and edibility.

**Go to CONTENTS [Click here](#)**

running the show to give liberation and fulfilment to the majority of their people. Many of them are brutes and their legal systems are just a mockery of what was envisaged in the British system of jurisprudence.

It is very much probable that no person from an English nation would bear to live under the social bureaucratic and legal systems that prevail in these countries. It is only natural that at least some persons may dare to challenge the system in their feeble manner.

The terror that is unleashed on them would never reach the newspaper headlines. Yet their campaign would be defined as extremist propaganda and their deeds of retort would be widely seen as acts of terrorism.

It is possible that in many of these nations the government agencies would use agent provocateurs<sup>123</sup> who actually carry out acts of wanton violence to malign the reputation of the anti-government campaigners. For this factor has been visible even in small-time political activities in India.

Why do I bring this topic into a discussion on English? Well just to say that it is better that the governments of the English nations take a very neutral stand or one which does not identify itself with the government in any dispute with its own population. For it is also possible that both the factions are not in the right.

---

<sup>123</sup>Agent Provocateurs: Persons generally used by unscrupulous administrators to sabotage any rebellion by having these agents go around in the guise of the rebels and indulge in shocking mass murders and other inhuman activities which is then reported in the national dailies evoking a wave of antipathy for the rebels. In the wake of these feelings the government forces storm into the areas of the rebels and indulge in terrible violence and even molestation. This item doesn't get any publicity as the people are then fully focused on the destruction of the rebels, who they are informed, by the news media, to be terrible persons. Definition of the usage: a person who induces others to be violent or commit an illegal act in order to incriminate them or discredit a cause.

[Go to CONTENTS Click here](#)

## Chapter 16

### Hatred for Great Britain and USA

NOTE (2016): The below writings are reflecting England and the US of some more than two decades back. As of now, England and the US have been infected by the feudal-language viruses and are in a diseased condition.

Now this brings us to a strange topic: Why is there so much hatred for the English nations? That too mainly against Britain and America. Both of whom are the champions of human liberty and have contributed to human development as no other nation has in the whole known history of mankind.

It is mighty possible that the reader would think that I am a very funny man indeed to try to put this factor also into the realm of feudalism in languages. Let me tell you the multitude of reasons, all of which are working overtime to build up an anti-British and anti-American ideology in many nations all round the world.

Let us start with India, where I get to know the everyday happenings. In all schools, right from primary school onwards, all history and social studies books declaim the viciousness of the English who “looted<sup>124</sup>” the country, which had actually been “a very rich country” before they came. The story goes that even now the continuing colonialist imperialistic policies of this nation is the cause of all poverty in this country.

The NCERT<sup>125</sup>, which publishes the students’ books, strictly sticks to the policy of the government in this regard. And many persons who don the title of professors and historians with callous insincerity write books the veracity of which they themselves would doubt.

Nothing much is taught to the children about the vile deeds of the ancient kings and other rulers of the subcontinent who had more or less fleeced the common folk of here since time immemorial. And enslaved the people to build memorials and monuments to sustain their pompous glory.

There are regular debates talks and seminars in this nation about the freedom struggle and how the great leaders suffered in jails to achieve freedom. The students compete in bringing out stories to fit into their imagination and perpetuate the myth of a very brutal race which goes around plundering the poor nations. The children imagine of the great leaders languishing in jails with brute Englishmen booting them as and when they want.

Nothing much is said at this stage that at least one leader had a nice siesta wherein he had the time to plagiarise and rewrite world history in a very nice language. The Jallianwala Bagh massacre<sup>126</sup> is again and

---

124Looting of India: Generally all Indian schools teach about the looting of India by the British. Here it may be remembered that there have been many temples in India which had a plenitude of gold and other treasure. In the medieval periods there were even periodic attacks by alien kings to loot this treasure. It is doubtful if the British did indulge in any such activity. People talk of the Kohinoor diamond that is now in Britain. It may be remembered that Iran also claims it as it originally belonged to the Iranian sovereigns. As of now, almost all Brahmin temples in India are under threat. Government of India has taken over them. There are various reports of them being looted by various persons with the silent support of the government officials. The greatest looting of the original India was done by the new India. Most of the infrastructure of new India, including the railways, belongs to the original India.

125NCERT: The National Council for Educational Research and Training of India. It is the primary body in India responsible for preparing and publishing low quality school textbooks for classes 1-12, serving as the basis for the CBSE curriculum and adopted by many state boards. But they are highly valued as the route to governmental jobs. There have been accusations that this department of the government of new India is a propaganda wing. Critics from across the political spectrum have, at different times, accused this government-controlled autonomous body of bias and ideological manipulation in its textbooks.

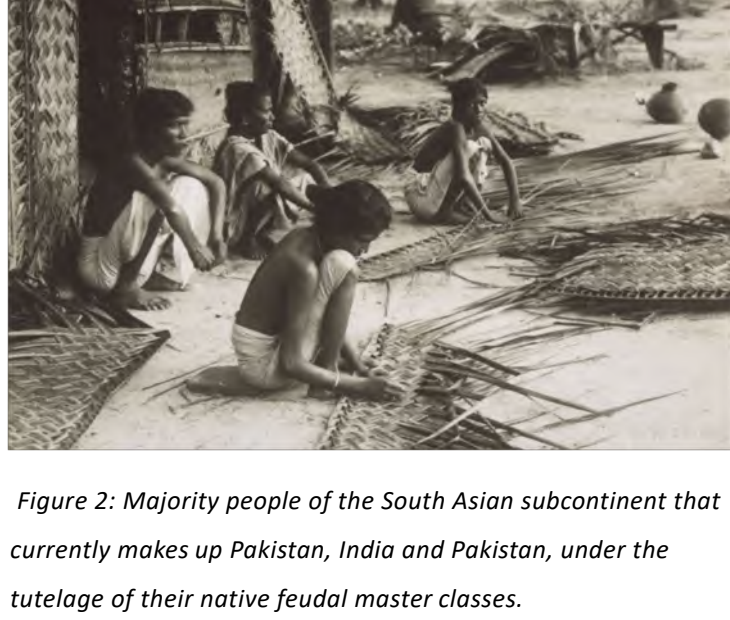
126 Jalianwalabagh: This was one of the great blunders that one original India army general did. Yet it is too early to say anything about General R.E.H. Dyer’s action on April 13 1919 at Amritsar’s Jallianwala Bagh. Due to the passing of the Rowlatt Act by the Government of India to combat subversive activities, large-scale rioting was going on in Amritsar. The civilian administration found it hard to control the events and abdicated power and the administration was handed over to the army. Martial law was proclaimed. One can



[Go to CONTENTS Click here](#)

again reminded to the children.

Majority people of the South Asian subcontinent that currently makes up Pakistan, India and Bangladesh under the tutelage of their native feudal master classes. Picture:



*Figure 2: Majority people of the South Asian subcontinent that currently makes up Pakistan, India and Pakistan, under the tutelage of their native feudal master classes.*

The children imagine of a regular struggle<sup>127</sup> right from 1919 to 1947 somewhat in the same intensity as now happens in Kashmir or in Sri Lanka. Nothing is asked about what the strugglers were doing between 1919 and 1930 and between 1930 and 1942. Also nothing is said about the fact that in 1947 Britain gave up all its colonies in the world not just in the South Asian subcontinent.

Nothing much is taught about the petty levels of power-play indulged in by the great leaders to subdue each other. No mention is made of the names of the thousands of government employees magistrates and others who are claimed to have resigned from their posts heeding the call for allegiance to the cause of the Second Civil Disobedience Movement. If this was a fact then and there the English rule would have stopped.

Nothing much is said about the fact that after the formation of Pakistan and India though most of the great technological developments have come to these nations majority of the people do not have access to any of it. And that the government officials are looting the whole nation. And also that all the children of the great freedom fighters military officers political leaders are all trying to escape to the English world including Britain. While the common befooled Indians can continue to live in India enjoying the “peerless freedom” these people have created for them.

It would have been most appropriate of the British to take a plebiscite in all colonies to get an understanding of how the general populace really viewed them. For there will be a lot of persons who really do not belong to the organised minority who are most vociferous who may really have an opinion different from that of the mob that make loud shouting on the streets. Even in Hong Kong the British should have done a plebiscite before leaving so as to get a record for posterity as to the real feelings of the common people in Hong Kong.

In many ways this loose talk affects the Americans also. I remember a time many years ago in the late sixties when maida (wheat derivative food produce) which was called American mavu in Malayalam supplied by CARE<sup>128</sup> was devoured by

---

only understand how soft an opinion the people had about a Government of India's martial law that they should assemble when one is in place. I don't think any Indian would dare to come out of his abode if any such act is proclaimed even by the new India police let alone assemble in large numbers. I have been through the mental mood when the new India army or police are given a free run. And one may remember that the next time Amritsar had to bleed was during the Blue Star operations that the new India army conducted in the 1980s. And as an agendum I would add a small note: In the book prescribed as the standard textbook for 12<sup>th</sup> class in Central Board schools in new India, it is seen written about Jallianwala Bagh incident thus: Thousands were killed and wounded. Did thousands really die in that incident?

<sup>127</sup>The three freedom struggles: The Khilafat and non-cooperation movement (1919–22); the second non-cooperation movement (12th March 1930); Quit India resolution (8th August 1942). All of them simply lost their steam with weeks or months. The common people of India were mostly least bothered. Most joined the parades just for the exhilaration that these activities would perch upon them. Most people had no other scope for any kind of adventurous activities.

<sup>128</sup>Cooperation for American Relief Everywhere (CARE) is a major international humanitarian organisation founded in 1945 to fight global poverty and provide emergency relief. Today, it works in around 100 countries, focusing on empowering women and girls, and delivering long-term development in health, education,

**Go to CONTENTS Click here**

millions of children in India. Later the same children were highly articulate in anti-American propaganda.

In many ways it is a very easy way out for these brave people. For even though the local official taunts them and bullies them they utter no word against them. However a distant America to blame for ills is a very attractive target more so because it can do them no harm. But if anyone does dare to talk anything with assertiveness to a local petty official then everyone would get a rare understanding of the official's power which may effectively be seen as much more powerful than America's.

Apart from all this I have seen a very strange phenomenon. I was once living in a place with very violent anti-American feelings. The society was highly segmented in a very feudal manner.

The lower guys were addressed consistently with very powerful lower indicant words. Yet they were more respectful to those who did it stolidly. It was very obvious to me that the lower sections are kept in a sort of mental subjugation by the higher sections. Yet the lower sections only had mutual animosity among themselves and in all such disputes the higher guys were the mediators.

In spite of this very obvious suppression that the lower section were enjoying there was always a continuing theme in the air that the poverty and privation that they were suffering from were due to the devious designs of the developed nations like Britain America etc. In all meetings and speeches which obviously were organised by the higher sections this was a ringing theme.

Yet nobody from among the lower section could understand that the improvement for the lower sections should start in their immediate social set-up. Nor was there anyone of calibre enough to understand this paradox and to ask for its obliteration.

Another very significant group who can really be called the villains of the piece are the newspaper correspondents editors and surely the management. Almost all Indian newspapers give a running commentary to the lower-class people of how vile the West is.

Actually here it may be stated that the common man is a bit confused about what is West? as this term is used in connection with so many things starting with America Britain West Europe East Europe the white people etc. To the common man the West is a place of vile social and political behaviour.

Before embarking on more dissertations on this theme I would like to narrate a conversation with a senior official of a very significant Malayalam newspaper. This paper like most other Malayalam papers is running a campaign to influence the people not to learn English. And also that the English nations are a group of villains in this world. The theme of mother tongue being equivalent to maternity maternal love breast milk etc. is eulogised.

I asked this man in a very friendly mood when his paper is campaigning so much for the stopping of English as a medium of instruction how come most of the children of his management are studying in international schools.

He gave a wry smile and answered me as if it was the best funny question he had heard for a long time. He said *"This is all marketing techniques. If all the people start learning English then our newspaper's readership would go down. The English newspapers would stand to gain. Malayalees are our captive market. It is our intention that they should remain so forever. You see man we have very good marketing people who decide what the Malayalee should think!"*

I have narrated this incident to relate how there is a level of duplicity in the attitude of the media who otherwise don an attire of holier-than-thou. Yet the people of Kerala who read the Malayalam papers take every word they write as authentic as in the scriptures. In fact there is now-a-days a sort of unintelligent uniformity of thinking and opinions from the very north of Kerala to the far south.

Every morning the newspapers set the standards in all thought processes. Be it

---

water, economic opportunity, and climate change, alongside emergency aid. Indian government officials had some ego issues with the officials of this organisation. Possibly due to the required servility issues in the local feudal languages. It was disallowed to function in India.



**[Go to CONTENTS Click here](#)**

on cloning on Gulf War on President Clinton's indiscretions on all things there are instant experts who can at the drop of a hat come out with a sort of standard slurring comments on anything to do with the English West.

I really cannot understand why the newspapermen should don on such a hate campaign instead of educating the people. Maybe it is the easiest thing to do. For the whole government machinery is spending millions of rupees to inculcate the hate-English programme to the children of the weaker sections. So to join in the campaign is the easiest thing to do.

In this regard I would like to put in an allegory here. Hindi cinema runs all over the country in India. In many aspects of perfection other than the amount of money spent on its making many other language films can compete with them. How come only Hindi films have this quality of national appeal?

The reason lies in a fact which no one remembers. The central government in its haste to obliterate English is spending millions of rupees every year to compulsorily teach Hindi to all the students all round the country. The dividend of this spending is collected by the Hindi filmmakers in a most easy manner.

Likewise the anti-British anti-American campaign at government expense is what fuels the antipathy.

I have seen a few newspapermen at reasonably close quarters. I found one very funny aspiration of theirs. They address their seniors by the term Sir or Saar. Even within a reasonable difference of seniority they rarely do get on first-name terms. Very few of them do have the nerve to address their slightly higher bosses with a Mr. or Mrs. prefixed to their names.

Yet they are all in a state of desperation to do so to all outsiders of higher social or official position. However in many cases it is not easy to do so. Some of the persons who go on international circuits see the freedom of communication of the English newspapermen compare it mentally with their own level of subjugation and go into frenzied resentment. Not at their own fellow journalists but at the Englishmen who they claim do keep a very cunning distance from them.

Well this problem of keeping aloof by the Englishman might be true and it can be hurting. Yet everyone does this here. Here there are many persons of varying social levels that Indians can never tolerate to be with.

When they go to the Middle Eastern countries like UAE etc. they feel it very much as the foreign workers there are living in marked racial basis in a manner which may not be visible in any English country. The persons who come first are the citizens of the English countries then come the persons from South Africa and possibly of the West European countries then the Asian workers. And among them itself the Indian contingent is more or less at the bottom.

Many of the higher-level Indians working there view the lower-working-class Indians with visible disdain. One of the main reasons for this is the very understanding of the local citizens as to who are attractive and who are not.

Many higher-educated Indians here grudge the fact that many of the native English speakers with lesser formal qualifications enjoy better social status in these nations. Yet the Indians themselves do not want to identify themselves with their lower-class fellow citizens.

One of the main negativity which nobody bothers to think about is that if the Asians are given better positions they would naturally bring in a feudal set-up in which many of their fellow citizens would still exist in lower inarticulate levels. At the same time when the English speaker is kept on a pedestal he cannot maintain such a level with his fellowmen unless they move in Asian circles.

In a way this mental situation works out in a very strange manner. The Indian senior person wants admission into English social and professional circles but at the same time he would dread it very much if Indians of lower levels accost him socially. And the local Arab who is the rightful citizen there being an Asian knows to keep his distance from the feudal social layers in the Asian communities.



**Go to CONTENTS [Click here](#)**

Here I would like to mention another thing. Once a man from the Asian continent becomes very fluent in English and goes to live abroad in an English country with ample money he would like to distance himself mentally not necessarily socially from the vernacular-speaking feudal-cultured natives of his own nation.

Yet being an Asian with a lot of thought processes in the vernacular language and a very identifiable physical appearance connected to the thought process which is more or less accentuated by various expressions of facial muscles and poses and gestures he may not be able to barge into the English social circles. So he is in a neither-here-nor-there situation. This experience would not be felt by someone of Asian ancestry born and brought up in an English nation.

Naturally resentment might develop in the person's mind. At the same time he may involuntarily repudiate all attempts to place him in an Asian context. Even any association with such terms as Asian brown, Indian, Bangladeshi, Pakistani, commonwealth citizen, third-world citizen etc. could cause him to start and react with a bitter ferocity. He would like to smash up the English media/society who brands him with what he is willing and striving to forgo.

Here the emotions would be a bit mixed-up and in reality one wouldn't know whom he is fighting against. The English natives who see him as different from them or his native fellowmen whose antecedents he is not willing to bear on himself. Then naturally the question of who should be his partner in his fight for his rightful place comes up.

In the context of the media one fanciful thing may be mentioned here: One watches the BBC. One finds all their correspondents of varying colour complexion breed and nativity speaking to the various world leaders with a rare quality of equality and dignity. They address senior politicians in English nations towering bureaucrats in feudal Asian countries revolutionaries guerrilla leaders and even the common man with the same level of dignity and assertiveness.

It may shock many Englishmen when I say this the very common words used like Mr. Mrs. and Miss are anathema and unmentionable by an Indian to a leader a bureaucrat minister or prime minister. So one can imagine the frustration persons of calibre can have when they have to function among a group of nitwits. Naturally when talking in the vernacular the words for You He She etc. they use to the leaders and others tend to belittle themselves.

It is possible that many media-men do have a level of jealousy or antipathy for the English who they perceive to be of more or less equal calibre yet are enjoying a mighty fine time. However the cure for this is in striving for the removal of the original cause of the subjugating atmosphere and not in going for another binge of deceitful writing.

What surprises is this: Most of the locally famous Indian media-men write and talk so much antipathetic themes on the English both British as well as American. Yet at the drop of a hat they are on tour to these very countries. I always do wonder what kind of national security is going on there in English nations if persons with very evident antipathy are allowed in again at the drop of a hat.

One of the main tactics used by the media in India and also in many other places is to instigate the Muslim antagonism. Actually America was seen as a pro-Muslim country for many years in India.

For during the Indo-Pak war of 1972<sup>129</sup>

---

129 Indo-Pak war of 1972: At that time Bangladesh was East Pakistan. And the present-day Pakistan was known as West Pakistan. The people of the two different parts were from different racial stock and their languages were also different. Naturally other nations with vile intentions could have easily used the opportunities offered to whip up emotional antipathy between the two constituents. India was able to do this. Civil disturbances started. Pakistani army attacked the civilians. The troops of Pakistan General Niazi were surrounded by the Indian troops in East Pakistan and Bangladesh was formed. There were allegations that General Niazi's own compatriots being jealous of him plotted his downfall by not giving him adequate support from the base country. However, getting military aid to him was not easy. Anything from Pakistan had to travel round India. And the Pakistani army had not

**Go to CONTENTS [Click here](#)**

when Pakistan was divided into two countries by a very shrewd and well-planned political game by India a severely demoralised Pakistan was saved by American support. A timely display of American power by the Seventh Fleet in the Bay of Bengal saved the day for them.

Moreover in the Kashmir issue where a freedom struggle is going on for more than fifty years America had taken a consistently pro-freedom-fighters line. It may be mentioned that though no Indian media dares to take up the brutal violation of human rights going there they are very much daring to talk about American “vices in many places” on which they harp on in a parrot-like manner without any understanding or originality.

Moreover when the British-American forces saved the Bosnian Muslims from a sure route to extinction very little mention was seen in the Indian media on the real issues. Only a theme on the brutal attack by the British-American forces was regularly reported. That the attack was to save Muslims from the genocide committed by their Christian fellow citizens was rarely mentioned.

In this case the fact that the British-American combine was attacking a Christian group to save a Muslim group was rarely mentioned; if at all it was mentioned it was not done in a noticeably significant manner.

There is great antipathy for the British and Americans in Kerala and the media is one of the main culprits. Yet I have noticed that many Muslims who worked in low-level jobs in British firms in the Middle East saying that they really were lucky to work in English firms. One man even declared to me that his friends who came from such experience came back with a lot of positive personality changes.

Another thing that has to be noted is that the small nations like UAE Bahrain Muscat etc. are militarily very feeble and by geographical area unnoticeable. Their very existence depends on the support and protection given to them by the British and Americans. In the absence of this support not only Iraq but also all the neighbouring countries including Iran Pakistan and India would have eyed these states with drooling mouths.

If there had been no American intervention during the Kuwait invasion by Iraq then by now not only Kuwait but also the whole lot of nations in that region would have been gobbled by the bigger nations around. In fact once the norms of secure gobbling had been set it would have been a mad rush to devour the oil-rich nations.

Another thing is about the general impressions about the English nations. The general impression is that the English nations are very morally loose. There is no family life. One man’s wife goes off and sleeps with another man. Children have sex with their friends. Divorce is a common event over there.

Actually none of the speakers of these comments do have an idea of the real situation in this regard in their own country. When I was in Delhi I saw many boards giving advertisements about instant abortion for Rs.500/-. In Bombay the rates were Rs.90/-. The claim was that one can do it and go home in two hours’ time. I don’t know much about the actualities of these things.

A person from India would think “Oh my god just imagine my child having sex with those children!” The fact is that no Indian can bear to think of his children having not only sex but also so many more acceptable interactions with so many Indians. Here one of the major differences with a child from India and that from an English nation is that the Indian child exists in the indicant level of servants and other lower-level personalities.

The factor of who is using the lower indicant words to the child also matters. If it is a great officer who is his father or uncle it is one situation. If it is his father or uncle who is a lower-level worker then again it is a different situation. For a man who is in the lower indicant level under a low-paid low-indicant worker addressing a dignified girl with a lower indicant level word would be most distressing.

The English child exists in a neutral indicant level in a social level of dignified equality with all the other citizens of that country of whatever age. Moving around

---

expected that the Indian army would enter into the issue.

[Go to CONTENTS Click here](#)

intimately with such a lower-indicant Indian man and being under him in lower indicant words naturally is not the same as moving in intimate circles with an English youngster.

Actually the protagonist in Arundhati Roy's *God of Small Things* does exactly this unpardonable thing. She went in for a physical relation with a lower-caste man. In this relationship she would not be the superior person she would want the society to visualise as. Instead she is the person this lower-caste man would address with the lower indicant words.

The author does not take this abominable factor into consideration when addressing the terribleness of the society. For what has happened is not what happens in English. The incident is different and the effects are also different. Pondering over an incident in a feudal-language setting from an English-language premises would be confounding.

In feudal-language countries including India there would be a sort of social impenetrability. That is a person from a higher social group cannot mix with and understand the undercurrents in a socially lower group. (This factor is there even in the case of children).

So when the experts from India do give any statistical information it needs to be taken with a pinch of salt for most experts on social themes are persons who have very vague idea about realities being as they are forced to move only in circles where they are given a seat of reverence.

I remember an Indian-American professor of economics coming to Delhi and after a seminar or something to that effect with the Indian economics academicians declaring: "If these be economists then I am a Bharatanatyam<sup>130</sup> dancer." I narrate this without comments.

In a seminar of engineers which took place in the Institution of Engineers Hall in Trivandrum Kerala many years ago I did hear a story related by a famous academician. He was pronouncing on the fact that in India there were a lot of persons getting PhDs and doctorates on the basis of research work with no originality. In fact he was slightly alluding to the fact that the whole academic and allied systems of India needed a real overhaul and of the meaninglessness of all these shallow research works and PhDs.

The story he related is this: Once he was sitting in an airport lounge. Next to him sat a man. On having to communicate with him he was told that he was a doctor. Since the man did not exhibit any brainy looks he asked him what sort of a doctor he was. The other man replied that he had done research on the effect of alcohol on ants; and thus had got his doctorate. Then he asked him about the procedure of this strange research.

On hearing of the procedure the narrator told us in the audience: He took a glass of whisky in his one hand. He took an ant in the other and placed it on the microscope slide. Then (here the narrator used his curled thumb to indicate the motion) in one gulp drank the whisky and peered straight into the microscope's eyepiece. What he then observed was his thesis. This story also I relate without comments. At least it is a nice story.

As for the cases of divorce and many other negative attributes in America let us all understand that every year this country is being bombarded by tens of thousands of immigrants both legal as well as illegal. The nation is absorbing the impact. There will be terrible emotional issues which the nation cannot address. No other country in the world can do this.

This much it is bearing because it is an English-speaking nation. For if it was a nation with a feudal language then there would be heated feelings along the line which could cause terrible social problems.

The negative attributes of America are in the limelight because the media highlights it to fool the common folks in the feudal nations. Most of these common people have no inkling about the sorry state of their own nations. Their travel parameters are very small and the reading materials they have access to are of limited ambit. Moreover the visual media that they see is mostly of the native vernacular variety

---

<sup>130</sup>Bharatanatyam: is a major classical dance form from Tamil Nadu. It is known for its precise movements, expressive gestures (mudras), and spiritual themes. It is historically connected to Brahmin (Hindu) temples as a form of worship.



**Go to CONTENTS [Click here](#)**

which more or less gives a more intense indoctrination in this same direction. And naturally the English media goes on to compete with it in meanness.

Here in passing I should mention that America is still the nation through which the rest of the English nations including Britain can get infected with the international viruses. For what ultimately becomes reality in America is a resultant of the reaction of the world feudal software codes on an English social framework.

Naturally for the rest of the English nations there might be a factor of infatuation about what is seen in America. Yet this enchantment is fraught with danger. For what is happening in the USA is that of an English nation going through uncharted waters with inimical elements getting inside many becoming benevolent and some still remaining malevolent.

I am not talking about the terrorist factor here. What I am pointing to is the fact that a lot of persons who have very good and financially strong bases in their native nations coming to America to just enjoy and exploit the exquisite freedom there with no sense of commitment to the underlying philosophy of liberation that exists there via English language.

As such it remains the duty of the native-English to maintain their understanding of the superiority of their heritage which is still the machine that fuels all English nations including USA. And to believe at the psychic level that England still remains not only the stabilising and guiding force that lights the path of English nations but also the spiritual element that lends the sense of maturity in all understandings.

For this is a nation that contains an intense heritage of intelligent social historical and technical experience. The posterity in this nation should understand this and maintain their natural superiority in human qualities that history has bestowed on them for the benefit of mankind.

[Go to CONTENTS Click here](#)

## Chapter 17

### The International Organisations

It is best that the English nations keep aloof from other nations to the extent that the problems and negative attributes of the latter don't get attached to them. A bit of isolationism would be fine. The English West is giving aid to many nations. That is enough leverage to force these rogue nations to fall in line if there is any need to make them comply. Making extradition treaties with these criminal nations is in itself a crime.

For just understand that in the Indian Penal Code there are enough provisions to imprison any public servant if he takes money illegally for doing his official duties, if he does private business, if he frames incorrect documents, etc. Yet it is a very rare occasion when this provision is successfully used. And that too in a country where almost all the bureaucrats are corrupt to the core. There are very few persons who take a stand and don't fall into this trap. For almost all of them join the service with the full understanding and calculation of how much they can earn.

For example, during marriage prospecting for a clerk in the excise department or the motor vehicle department, the prospective spouse's family take careful note of how much amount of money can be earned by the bride or bridegroom as the case may be in how many months. After the marriage there is a very cooperative effort on the spouse's side to hide the ill-earned wealth. In fact one would be amazed to see persons who during their student days were ferocious demonstrators against corruption and also for the division of wealth once they get government job change heavily in their attitudes and in many cases become the ardent practitioners of this very black art.

In nations with feudal languages persons exhibit multiple personalities. It is actually not an ethical fault or a congenital defect. It is only the working of a negative language software.

Yet that is what is seen in the external display of actions. So there is need for the English nations to fend for themselves and maintain a discrete distance from the conduct of the ruling classes of these feudal nations.

Now this discussion reaches us to the international agencies for cooperation between the different nations like the UNO, Commonwealth, NATO<sup>131</sup>, etc. I am of the personal opinion that the UN should be thrown into the Atlantic Ocean. It remains as an agency right inside USA and in the city of New York standing as a route of infiltration for the alien feudal agencies to enter an English social system.

Beyond that it is a big waste of good money. For it may be said with a lot of correctness that a lot of money that accrues to the UN is eaten up by the bureaucrats coming from the feudal-language nations. Most of them are overpaid in comparison to what the average man in their native lands gets. So the fact remains that they are parasites. Since many of them exist with very feudal ideas the very functioning of the UN could be a jumble of red tape.

A Report from an Indian Newspaper, The New Indian Express.

Bad news for babus who pull strings for foreign contracts

By Shishir Gupta

New Delhi, Dec 28: For babus who perhaps do not understand the meaning of the term "conflict of interest", this year may not bring good tidings.

Cabinet Secretary Kamal Pande has decided to crack down on the rampant practice of high-profile bureaucrats wangling lucrative foreign assignments with international bodies connected with the ministries they are working in.

Sources said the Ministry of Personnel is proposing a two-year moratorium for All India Services (that includes IAS and IPS)

---

<sup>131</sup>The North Atlantic Treaty Organisation (NATO) is an intergovernmental military alliance between 32 member states—30 in Europe and 2 in North America. It was founded in the aftermath of World War II in 1949. The organisation serves as a system of collective security, whereby its independent member states agree to mutual defence in response to an attack by any outside party. Article 5 of the treaty states that an armed attack against one member shall be treated as an attack against them all.

**[Go to CONTENTS Click here](#)**

bureaucrats before they can apply for foreign assignments or consultancies related to their departments.

Simply put, a Health Ministry bureaucrat will now have to wait for two years after finishing his tenure to an organisation like the WHO.

This proposal has been forwarded to the Ministry of External Affairs for approval. It will become a rule after being cleared by the Appointments Committee of the Cabinet.

The decision to bring this key reform in officialdom was taken after it was found that once on foreign deputation several bureaucrats were found to be using their babu network to “lobby” for the international organisation for which they were working.

As a pointer of things to come, Prime Minister A B Vajpayee and Pande refused permissions to two senior secretaries one with Ministry of Finance and other with Food Ministry for getting a consultancy from international organisations this year.

Even though the government is all for encouraging Indian representation in UN bodies it is against bureaucrats going on three months’ leave for international consultancy in a bid to make a fast buck.

The officialdom currently is replete with instances where an IAS or IPS bureaucrat has managed a foreign posting in the same subject that the person was dealing with in the government.

For instance a former joint secretary in the Health Ministry wangled a two-year deputation in the WHO. A former joint secretary in the Civil Aviation Ministry has got a job with an international body dealing in the same subject.

It is not only senior bureaucrats but even private secretaries to senior Cabinet Ministers who use political clout to bag these rich deputations. A private secretary with a former Industries Minister is now with the UN. Similarly another former PS to a Cabinet Minister is now with the IMF. END OF QUOTE

Now back to UN.

Beyond all this this agency remains as a platform for all uncouth barbarians who kill and loot their own people to play to an international audience who naturally do not have any inkling as to what mess these persons have landed their nations in. For instance just consider the leaders who got the whole Indian administration in their hands on a golden platter and the gigantic mayhem and devastation they have brought into it in a matter of a few years.

In this instance I would like to quote again the words of Winston Churchill which he said during a debate on the Indian Independence Act in the British House of Commons:

Power will go into the hands of rascals rogues and freebooters. Not a bottle of water will escape taxation. Only the air will be free and the blood of these hungry millions will be on the head of Mr. Atlee. These are men of straw of whom no trace will be found after a few years. They will fight among themselves and India will be lost in political squabbles.

These words were misinterpreted and the Indian people were told that Churchill was the greatest enemy of the Indians. Yet any sane man would discern his rare level of concern for the millions of poor people of India who stand to fall into the clutches of the same scheming disingenuous feudal classes who had manipulated the social systems for centuries for their own unscrupulous ends.

These scheming persons became the verbal champions of democracy and India became the largest democracy the world has ever seen. I say this to emphasise the difference between the professed and the reality.

I think that I have digressed a bit from the topic of discussion yet it all fits into the logic of my contentions. Even organisations like the Commonwealth are also platforms for persons who exist on propaganda and indoctrination and also on the feebleness of their own people to question them.

Why should England continue to have connection with the same leaders who spent the better part of their political campaign on themes of how they taught England a lesson and how their party bravely took on the might of the English Empire?

If the English nations want to help the



[Go to CONTENTS Click here](#)

poor and the destitute in these countries let them organise their own activities. Why hand over the money and grants of aid to the governments who have it plundered by their own group of sycophants. It reaches the target groups in a very impoverished form.

Let all international development activities using the money of the English nations be used by a consortium of these nations.

Beyond all this comes the NATO. It is an organisation of European countries. It is not logically possible for it to survive.

For the language software of these nations are markedly different from English. Many of them would have joined to tackle the Soviet menace. Now that peril has disappeared. In the coming days these nations (those which have feudal languages) would have time to contemplate on the loss of international prestige they are facing by being under the English nations.

For in their feudal languages that is how they can perceive any relationship. For in some of these languages a concept of equal dignity may be absent.

The problem with the NATO is that in times of peril for the English nations and when they are uniting to confront a common enemy these nations may stand on a pedestal of self-righteousness and play to the world audience. To put it in other words they would refuse to join. And as I have mentioned earlier they would not be dependable friends. But scheming ones. What better way to understand and equip oneself with the technologies of the technically skilled world than to join them in mock friendship?

Moreover it gives their military officers a chance to command English troops. This may create a bit of unease in the soldiers who are used to English levels of behaviour. The general English attitude of having concern for all levels of their soldiers may come in for sharp comments.

For it may seem that the English nations are too much concerned about the comfort and security of their soldiers and men for the same level of concern may not be possible in the other nations about the welfare of their troops.

**Joint Military Exercises:** Many feudal nations would love to have a joint military exercise with the military of the English nations. It would just serve their ego. However I do have a considered opinion that it is not good for the English ordinary soldier. For he would be seeing a social condition where he is equated with a group of soldiers from the feudal-language country who do not have the same individuality as themselves.

It is not that they personally do not have capacities but that they are kept at a strange mental program code of lower indicant words. It is a highly embedded mental software program code which cannot be deleted or disabled easily. This factor would be most confounding for the English soldier yet he would be mentally hurt. A hurt to his self-esteem. Which if left unaddressed and not properly explained could lead to an explosive situation in at least a few rare occasions. For the mentally disturbed person is a man who is trained in the art of using explosives.

I personally feel that the first Gulf War in which the English soldiers had to mingle with the soldiers of many other feudal-language nations with at least a statutory level of equality could have done severe damage to the psyche of some individual English soldiers. In this the American soldier would have come out worse than his British counterpart because the British generally have a determined understanding as to their superiority.

The bearing of dignity that an English soldier carries with him in all battles all round the world would be lost if he feels that he is mentally equal to a lower-indicant-servant-class-level soldier of the feudal-language nations especially of the Asian countries. It is this dignity that gives him the fortitude to see through the tough times and get going till the very end.

Remember the British army motto: *when the going gets tough only the tough get going*. Here actually the toughness is in the mind which exists in a superior ambience.

It is this feeling that gave the mental elation in fighting to the English soldiers of the earlier times; who if killed would be

**Go to CONTENTS [Click here](#)**

buried in faraway places. And the belief that their graves in those far-flung areas would remain forever fair-England.

Apart from all this joint military campaigns with soldiers from the feudal-language nations are not good. The aspect that I would mention here is the chance that the non-English soldiers may have an aim for sensual enjoyment as a fair right of soldierly at the expense of the bonny maidens in the occupied areas; as they rarely have proper recourse to it in their own native societies. This could damage the campaign's reputation; also it could lead the others into temptation.

A brief giving of the command of an English contingent of troops to a non-English feudal-language officer could have severe effect on the morale of the soldiers. For in most feudal languages the concept of an officer is different from the English concept of an officer and a gentleman even though many of the feudal-language guys would use this phrase to describe themselves without any qualms.

[Go to CONTENTS Click here](#)

## Chapter 18

### What Lends to the Bravery of the English Citizens?

One has heard of English women going on lonely sojourns in very strange lands. Yet in a country like India there are many families where even young men are not allowed to go for long journeys unless accompanied by someone of adequate social seniority and experience. The case of girls and women going alone is a very very rare event unless one is going to one's known workplace or studying institution.

What makes the English so daring? See description of the case of a young Indian girl. I have dealt with this item in the section on Independence of women in Part I of this book.

Now let us look at the case of the English girl. Wherever she goes and to whomever she talks her individuality does not change as per her age social position professional qualification etc. in the indicant words for there are no such things in the English language. The daring that this gives can be understood only in comparison to the ignominy a lower indicant word can bring to a person in a vernacular language.

The protection that higher indicant words can give a man or even a woman is not always a stable one. In a changed social circumstance or in a place where one's credentials have no bearing the higher indicant words vanish and in its stead a level of high-level humiliating words crop up.

So for all persons who go beyond their home ground there is a slight possibility of falling flat socially if circumstances go negative. The vulnerability is real and all persons who live in a feudal-language society understand this factor though in some cases in a very vague manner.

Another thing is the bravery of the English youth in battle and war. Getting hurt and dying are always very daunting. It is a universal feeling. Yet it has two different components. In a country like Japan where the feudal language might have been associated with a very homogenous monolithic feudal social system the language would not allow anybody to stray away from this dictated path.

In a period of war they would have only one path. That of fighting and winning or fighting and dying. No middle path. The only persons who could have successfully dodged it to some extent must have been the persons who knew English for they would understand that there is a world outside the confines of their language.

The power of the language to bring death is very much seen in Indian societies where a change in economic strength cannot be faced in society. For without a platform of stable financial level to perform from the indicant words would change and death would be far more preferable to continued living in a lower indicant word level.

The meaning of this understanding is not easy to convey in English. The feudal-language structure of Kerala is very bad. In fact Kerala does have a very high suicide rate.

Actually the lack of fear of dying the Japanese soldier displayed without demur during World War II is not exactly a display of bravery but that of cowardice to face his feudal-language society with a losing record in his attributes.

The bravery of the British is entirely different from that of the Japanese. It comes from an underlying lack of knowledge of indicant words. For in an Indian society there is always a looming fear of going down in the indicant words. To make it more understood I have to go into an allegory.

Suppose one man is a good photographer. He likes to go to the jungles and take beautiful pictures and study the various living creatures all without any academic ambitions. Just because he is highly accomplished in the field of photography. Now he has an acquaintance who is trying for a government or senior management post in a private firm.

By the time the photographer comes home after a year or two this acquaintance of his has secured a government job of a clerk. He is a Saar even though his intellect and accomplishments are near negligible. At the same time the photographer who has done beautiful study of many things is in the vernacular just a nobody and all indicants connected



**Go to CONTENTS [Click here](#)**

to him are at the lowest while the other man's indicants go on improving as time goes on.

This is a recurrent undercurrent in all social understanding in the feudal-language society. So there is a fear of losing out on the social front as one goes in for independent action. This naturally gives rise to the cowardice of not being able to stand up to one's principles and dedications. Also an undercurrent of tension of what would happen to one's family's indicant levels if one is dead or injured or penniless makes a man a coward.

This cowardice will be significantly less in persons coming from an English-language society. Otherwise (that is if the factor of indicant words is not there) it is possible that the average bravery and cowardice of all people may roughly be equivalent to that of the English people.

However beyond the realms of bravery there is another factor that wins battles. And that is resourcefulness in the face of daunting and limitless blocks and complications. This also comes with an English atmosphere for one's mind is free from the tensions of maintaining a level of respect from everybody consistently and in all situations. In a feudal-language situation every man who is in a position of decision-making is really in an unenviable position.

For he can't and dare not exhibit any signs of human weaknesses. For there is immediate change in the indicant words assigned to him. And that too by the lowest in the hierarchy. So all his decisions and actions should be logical and clever to the least of the intelligent guys. In other words he would have to play to their gallery.

#### Leadership

Consider India the so-called bastion of democracy. The prime minister lives in a palatial palace-like enclosure. He puts on a feudal touch-me-not demeanour. He is friendly yet no one dares to go beyond the limits of feudal reverence in any communication with him. What takes place in terms of his communication with his colleagues is cloaked in an air of divine reverence.

People are happy. They believe that he is great and can accomplish many things which they cannot. The very fact that they cannot do many things is due to the lack of the power of communication for them is not taken into consideration.

The British prime minister and the American president are discussed openly by the citizens of their countries without any exhibition of any feudal obsequious reverence to them. They don very sportive dress and are seen in such attire when they are in the public eye. In comparison to Indian leaders a feeling of them being just rich juniors comes into the Indian mind.

I remember a case in India wherein an Indian doctor who got educated in the US came to India. He was promptly arrested by the police in a case related to alleged wife harassment. His parents also living in America and apparently acquainted with Bill Clinton the former president of America appeared on the scene. They among other things went on mentioning Bill.

The Indian media took a very dim view of such a casual mention of a president. In India very few people would dare to take such liberty with the name of even a petty official. The media used it as an issue for poking fun at them.

Actually the doctor had been the darling of the Indian media a brief period earlier to this incident. For he had set a certain record in the history of medical studies in America.

Also the police also must have taken a dim view of the free communication they must have exhibited. They must have thought "My god if all the local people here start being as free as these people then where would we the Indian police stand?"

They were nicely given an Indian treatment which I believe they would not forget in a hurry. In this recount I have not aimed to take any sides. Just to illuminate the difference the languages can make.

The same man who was talking about Bill would never have dared to display such a level of informal and casual use of an Indian official's name in a formal situation

**Go to CONTENTS [Click here](#)**

if he were an Indian resident.

The correct use of language lends a feeling that the persons in leadership are unassailable towering personalities. Naturally when one sees the way the English leaders are moving without any effort to display a feudal requirement they may exhibit in their body language which if the setting is not properly understood would be absolutely shocking for a leader in a feudal-language nation.

[Go to CONTENTS Click here](#)

## Chapter 19

### English Under Siege

#### The Alien Impact on English

English is a wonderful language, for it has a software program that has created an empire and run it for a long time. This empire would have gone on for a long time had the Labour Party in Britain come to power just after World War II.

The most wonderful thing about this empire was that it was created and run not just by the higher-educated nobility of Britain but also mostly by the ordinary persons. They had no formal education in administration. Yet the empire they created did have a dynamic stance of correcting mistakes and building on from correct positions of jurisprudence. Actually what ran the British Empire was the easy-running hitch-less communication codes in the English language.

Persons who were kept away from each other by long distances and tedious travel conditions exhibited a unique similarity in all their efforts everywhere. Everywhere it was the same aims and procedure.

Democracy was brought in, English education was introduced, law and order machinery was made subject to the ambit of the terms of jurisprudence, and many things like the codes of civil and criminal procedure were made. All in isolation and far from their mother country. There was a sense of purpose and a feeling that what one achieved was of great significance for posterity.

The most striking thing was the enduring sense of unity of purpose and the continued affection for their native country — both very rare in the history of humankind. It is my contention that all this was a direct component of the English language. I have seen the great positive aura that English can endow on a person and on a society.

In this sense, it is very imperative that English is protected and allowed to exist in an unadulterated form for the good of mankind. Now what disturbs is that with so many persons with meagre understanding of these ideas running into English nations and later becoming the spokesmen of English there is an uncanny fear that they may fiddle with the uniqueness of English.

As mentioned elsewhere in this book in the first part I have seen it happen in my native land where feudal undertones are being superimposed on English so that Indian-English in many ways resembles the very feudal languages it should have negated.

The same fear comes to me when I hear media-men talking with a pose of self-importance about the way the latest trends in English are. In one mediocre magazine I saw an article that said that in corporate America nobody uses Mr. Mrs. and Miss. Well I thought “My god this is Indian-English”. Here in India nobody dares use these usages. If one were to tell anybody to use these terms to oneself then they just address in the first name itself without any Mr. or Mrs.

It is a very nice thing to be able to use a person’s name in addressing which most feudal languages won’t allow. Yet it should not be to the exclusion of such words as Mr. etc. mentioned above. For the English language has developed in a very intelligent manner in England. If the English language had transformed in any feudal-language nation it would have a very nasty affiliation. Now persons coming from the feudal nations would find it very easy to find faults in English and put in their brains to improve it — a thing that they may not have the calibre to do on their own native language.

Before embarking on such perilous projects they should have an awareness of what they are manipulating. Let us take the case mentioned above: The words Mr. Mrs. and Miss have very specific uses. Though they do not have any connection with feudal connotations they do have a significant role in denoting the difference between formal and informal communications.

Without having a wider understanding of the history traditions and heritage of English by just having a working knowledge in English one should not be masters in this language. Nobody has such rights to dillydally with something of so enduring significance.

Actually persons from the feudal nations



**Go to CONTENTS [Click here](#)**

do not have any such understanding that they should not meddle with things that are not their creations. In India itself there have been instances of persons who by some quirk of fate get into political or bureaucratic power and use it to erase things of monumental significance. For example one specific chief minister was bent on renaming the Victoria Memorial Hall in the capital of Kerala with a name of one of his pet nomenclatures. Another thing he did was to remove all the English names of places in Kerala. No doubt a very populist thing.

However it was not remembered that many of these English names are associated with the histories of many individuals nations and empires. Just because a man became a chief minister for a brief time in history can he have the right to meddle with things which have been created by the loving hands of many individuals before him and have a place in history on their own right?

In passing I must mention one very specific character of this man who was a communist leader. That is of a party which declaims classlessness. He always used to use the lowest of indicants to his party subordinates and to the general public. His party men used to crow in delight at this. For they understood it as his great sense of camaraderie.

Nobody understood that he was echoing the ancient feudal communication of his caste to the lower castes. And this attitude more or less would sum up the strange thing about Indian feudalism: that the more you insult and subjugate a person the more he reveres you.

Coming back to my topic I would conclude by saying that all changes that are being forced on English need not be ratified unless it is scanned by a group of experts and seen that it in no way impinges on the natural philosophies of English.

### The English Under Siege

Once one man who had worked in the Middle East told me that the English cannot do anything more in many places. Why? Because they won't be able to bear the culture of others.

I have seen this phenomenon in many places in India. One of the groups of people severely affected by this I have seen are the Brahmins who once the highest caste in India could either sit at home or force themselves to move in the circles of the lower castes. There is an element of pathos in this.

For though they may be considered as a feudal exploiter class and some of them were very rude exploiters many of them did have a refinement of ways and manners at least among themselves. The newly liberated lower castes in many cases were lacking in various levels of refinement even among themselves.

In this regard it may be said that I have seen some lower-caste persons who got better jobs during the British times who did have a refinement that was much above their class. This may lead one to the thinking of the imperative of combining liberation with good English education by internationally acknowledged nationalities.

Now everyone knows how wonderful it is to study in an English country. But is the reverse also true? That is would studying in a feudal-language country like India among a lot of Indians be a positive experience to the students of say Great Britain Canada USA etc.? Definitely not!

For they would only lose their dignity of personality and get used to the feudal ways of addressing. And without knowing what is what they would learn a lot of fussy modes of interactions with not only the opposite sex but also to their teachers and other dominating members of the society.

In the initial stages of the interaction it would all be great hospitality and warm welcome. Later if they make the mistake of learning the Indian languages then it would be a road straight to negativity. This I am saying of a situation where an English student gets stuck in a mass of non-English students.

However this doesn't usually happen. Moreover the presence of a very powerful nationality address would save them in many cases.

**Go to CONTENTS [Click here](#)**

## Chapter 20

### Computers and Their Striking Effect on the Feudal Functioning

Computer and Its Finer Effects: Computers have changed the world like nothing else. The English countries would also have seen much change due to it. However, the greatest effects it has done and will do in the future would be in the feudal-language nations. For it has removed a lot of negativity in these nations.

Consider a publisher in India. Earlier for publishing a book he would have to send it to many persons through whose mind it has to go. These persons would be doing a lot of things on the various parts of the book production. Starting from proofreading editing to picture-layout block-making type-making typesetting etc. a number of persons would have to put a lot of their mind into its production.

And mind you all of these persons are interacting in the feudal languages wherein each and every interaction does make disturbances and irritations about which a man from the English world cannot understand.

All these negativity would gather on the final product. Computers have now drastically reduced the number of persons who get involved. It has also allowed the main man much control over the finish of the final product. In earlier times there was always a doubting talk about the quality of Indian products. Now it has come down.

These observations may be true in the case of many feudal-language nations (other than where the society is under rigid stratification) with no alternative other than to remain in one's position till the senior man dies or retires and one is eligible for promotion.

However even though computers have created a sort of supernatural haze on English societies there is a lingering feeling in me that unless the real long-term ramifications of the corridor it has opened for many feudal social nationalities to dabble in all of the internal aspects of English nations including the workspace is studied and remedies worked out it could bring in a lot of negative situations of a very novel variety.

I can't say more in the context of this book even though I may be able to give a very precise dissertation on the various finer aspects of this new phenomenon with a lot of gratifying insights. That can be discussed in another book.

**Go to CONTENTS Click here**

## Chapter 21

### A Case Study – Enron

When the American electric company Enron came to India and tried to start an electricity-generating project, I was engulfed by a feeling of extreme uneasiness. Because of the fact that they were in a project wherein a lot of government departments, political parties, and public opinion would play a part.

My foreboding was: “Oh my god, these persons would be sent from pillar to post and made to wipe their nose in the feudal bureaucratic gutters, and along with that they would have to shield themselves from the Indian social climate of open warmth and behind-the-back derision.”

The greatest matter of concern would be that every solitary individual would have a feel of the vulnerability of himself or herself when confronting the maddening mess of the feudal structure enforced by feudal languages.

They would also see and accustom themselves to the techniques to override the effects of this insecurity. That of going for corrupt practices. Once a person practises this and enjoys it or believes that this is the right path of salvation, then there are no limits of misdemeanour it can take one to.

Also the terrible feeling of being in the communication gutter if one does not have enough money can take a real hold on one as one slowly gets used to the ways of feudal degrading thinking.

The experience of Enron would have been one of moral degeneration caused by association with persons of mean standards. And it has been their undoing.

They are not the first to be stained by the feudal corrupting influence of the subcontinent. Many early officials of the erstwhile East India Company did go through the same route. And they also did bring in its effects into Britain.

One may remember the corruption the connection with the feudal-language nations has brought into the world of sports. When gentlemen take part in sports with a spirit of pure sportsmanship then sports serve a purpose. Otherwise all games with feudal-language nations are a route to get corrupted and also to spoil the game. One may remember the comments made by Maradona on the English football team (that the English team always sticks to the rules even when they are losing).

It was a comment that never can come about a team from a feudal-language nation; and one which will not be even noticed by them. For in these areas the concept of spirit of the game does not exist. They find no enjoyment in running a thing with a perfection of sublime rules and emotions.

Their countrymen also cannot understand the pure rapture that can grip a man of refinement when he sees the glory of flawless adhering to rules and conventions in the face of daunting impediments. But an exposure to people who throw these things to the wind to catch a brief moment of glory can make the person of refinement be at a loss as to his right course of action.

QUOTE 1: Even in Europe one of Italy’s greatest ever strikers Silvio Piola felt that all was fair in love and war saying that he too had scored with his hand against England whilst representing Italy and celebrated the goal. Piola suggested that Italian fans should remember this when Maradona returned to Italy after the World Cup. END OF QUOTE

QUOTE 2: The common belief that a sense of fairness is an innate characteristic unique to the Corinthian spirit of the English which other nations are unable to comprehend is one that surely holds us back. END OF QUOTE

From: <http://www.worldsoccer.com/blogs/diego-maradona-the-hand-of-god-and-why-it-means-to-much-to-beat-england-343343>

[Note the terrible falsehood that has been inserted in the above sentence. English spirit is not Corinthian. What a lie!]

One of the terrible effects of association with superior persons with feudal bearing is that one gets mentally subdued by their commanding personality even though their sense of refinement may be lacking in various details.

One sees and gets affected by the very obvious obsequious respect and awe they do command over persons who flock to them to pay homage and enjoy being in



**Go to CONTENTS [Click here](#)**

their shadow. The sharp tingling lower indicant words that they utter on their followers with splendid self-confidence can really impress many an Englishman or any man interacting in English. For such regimentation can never be achieved in English. Some persons may indeed feel their own unworthiness in the presence of such majestic human beings.

However I would caution persons who no doubt have been in such mental mood including those from Britain to refrain from going for an immediate self-depreciating mental mood. For this grandiose posture is actually a very dangerous social component that can very easily kill an easygoing yet efficient English social structure if imbibed and transferred to any English nation.

All impressions of effectiveness of this majestic feudal posture are defective. For this social software is a very tedious and unmanageable one. One which may not function so easily in the long run or in the immediate absence of the essential motivating factor which is the feudal personage.

[Go to CONTENTS Click here](#)

## Chapter 22

### A Slight Digression to the Literary Side

#### The God of Small Things

Arundhathi Roy's novel *The God of Small Things* is a wonderful book. It is a book that hurts severely. I can't say if her writing style is good or not. For it was not the writing style that struck me, but the theme of the story. However it is doubtful if any Englishman would have been able to feel the full depth of the pathos in the story. For it is a story that is being enacted in Malayalam.

The tremendous power of the indicant words that change as one moves from a position of superiority to one of tragic lowliness cannot be understood in English.

It is like the movie *The Last Emperor*. The last emperor of China goes through a transformation from that of emperor through the stage of a prisoner in a Chinese prison to that of a gardener-servant under the communist party officials of China.

The terrible levels of change in indicant words were not obvious in the English version of the film. However the facial and postural expressions did express it.

In Arundhathi's novel the behaviour of the police inspector is typical of the Indian police. Yet the real impact can be felt only if one understands Malayalam language. But beyond that the whole theme of a lower-caste man mating with an upper-society woman and its social implication can be understood only from the perspective of a feudal language.

For in English nothing much of an earthquake has happened. Yet in Malayalam the chance for the lower-caste persons to equate themselves with the higher classes in society would not only disturb all the persons in society but it could even change the social equations in many far-flung social areas.

Whether Arundhathi herself has thought about the aspect of feudalism in Malayalam is not known. However if she had she would have had the answer as to why a liaison between the lower-caste man and the upper-society woman can create not just an earthquake but literally a volcano. This question is an enduring theme in the book apart from innumerable other incidents all traced to this shocking event.

However in that book the author has used a lot of Malayalam sentences and sometimes their English meanings have been given. I would like to point out that one of the defects of translation of feudal-language themes into English is that in the feudal language every dialogue and every sentence may have a social and feudal understanding of many aspects of the persons who are in context.

For example the sentences: "Why did you not tell me when you were going?" and its answer: "I had no time to call out to you" can be said using different indicant words each giving a different understanding of who is of what relative position in society or in a family relationship what dominating power one has on the other and how subjugated one man is to another &c.

Yet if the sentences are read in English this whole effect and understanding is lost.

This writing is not meant to be a critique on Ms. Roy's book. Hence the discussion on this book stops here.

#### The Others

I have many times thought about other persons who may have understood about the differences a language can make on an individual's personality. Actually it has been my experience that all persons when I first tell them this theme argue with me to the level of tiring me out.

Some take the issue to personal levels and level charges on me my capacities my abilities my arrogance and my vulnerabilities. Yet after a few months when I meet them they would be sneaky enough to tell me the same themes as if they had always known it.

One person who has impressed me in terms of his intellect and great understanding of the immensity of human exposure to extreme experiences is Somerset Maugham<sup>132</sup>. Actually in one of

---

<sup>132</sup>Somerset Maugham: Famous English writer.

Many of his short stories do have themes of English natives living in eastern nations and their social and emotional experiences. Even

**Go to CONTENTS [Click here](#)**

his stories I did exactly see a character an Englishman who married a native Asian woman and tried desperately to save his son from the clutches of the native feudal language.

In many others of his short stories I have seen themes that do speak of an understanding of the factor of the overwhelming stranglehold a feudal native language can have on its speaker even if he or she is basically an English native.

Persons who do translation work may be aware of the problem of the indicant words. However whether they give much thought to it or to its effect on human relations is not known. Yet there is another field where the effect is felt immediately. It is in the field of dubbing films. If one dubs an English film into say Hindi or Malayalam the dialogues would create problems for translators.

The husband addresses his wife with You and the reverse is also You in English. In the translation it changes to one in the higher indicant word and the other in the lower indicant word. Now so far so good. When a local man sees the film he would feel a bit awkward. For the body language of both man and woman would not match the wordings used.

Actually when I see English movies dubbed in Hindi I feel a terrible nausea. I really do wonder whether the actors really are aware of the terrible battering in personality many of them endure during the dubbing by being forced into lower indicant words.

At the same time if a Hindi or Malayalam film is translated into English the feudal connotation of the dialogue is lost. The effect is again a bit unnatural. This can be seen slightly in Chinese-language martial arts films dubbed in English. The exquisite system of bowing and reverence shown would have no compelling force in English dialogues.

To put it in other words there is actually a lack of real understanding of the sense of something translated or dubbed from a feudal language into English.

In Indian films the woman sobs and cries with a lingering frequency or they are very assertive to the point of being irritating. It is very difficult for them to exhibit a level of dignified and mature assertiveness as one would find in an English film.

It is not possible to display the English level of mature adult behaviour as there is no coding in the feudal languages to place a woman suitably in such a position of communication.

One marked difference one would find in say Indian films is the very ambiance of the hero. He has to be placed apart from the rest in a very obvious manner. To strike it out a string of characters who exist as sort of buffoons are arranged around him to illuminate him and for him to dominate.

The way a hero communicates with everyone in a mature level to everyone in English films can be the end of the Indian actor if he tries the same pose in Indian films. He would get lost in a maze of people. In the feudal-language psychology he should stand apart radiating the enchantment which distance naturally lends.

#### Reading English Classics

A lot of people now write in English. Actually writing in English is the most easiest thing to do if one is not bothered about the low quality that comes in with an absence of superior levels of experience. And the readership available is very high.

In these times I have seen persons who have formal qualifications to claim to be experts in English language speaking with disdain about English classics and going in for exquisite adjectives on translated works of many non-English writers and also of English writings with non-English scenario. When speaking about English writings they immediately take an offensive stance and go in for dissertations on famous authors of other languages which they have read in the English translation version.

Yet there is something that needs to be said about real English classics<sup>133</sup> and also

---

though he might not have mentioned the effect of feudal languages as such, some of his stories do reveal that he has seen such things in non-English nations.

<sup>133</sup>English Classics: Herein, I must say that the great writers of English literature need to be read by all those who wish to imbibe the supremely dignified English sensibility. They



## Go to CONTENTS [Click here](#)

about English books with an English social scene. They represent a social environment that is a reflection of a non-feudal-language environment. At the same time most of the non-English-language stories deal with themes that have a very stinging atmosphere of social hierarchy.

For the purpose of enjoyment and other literary pursuits reading them is okay. Yet if one intends to imbibe the real feel of an unfettered English mind then English classics do have a great role to play. In these times when computers have enabled any person with absolutely mediocre themes to convey to bring out dazzling books with zero content there is need to understand that quality does not always come in affluent-attired shining appearance.

I remember a line from the American classic *Gone with the Wind* of Rhett Butler<sup>134</sup> telling Scarlett O'Hara that the value of real gold which even if it comes clothed in dirty mud is much higher than many other items which may have a shine and glitter but mediocre value.

This I am writing to express one of my ancient shocks when I was given a very dazzling magazine for going through and express my appreciation. I found the writing horrible and the content level absolutely dull and zero in imagination. Yet many of the persons present with not much reading experience giving out audible expressions of “Woh!” “Ah!” etc. after gazing at the cover design done in Adobe Photoshop.

I was deeply impressed by these dialogues as in that very premises I had seen a collected works of Oscar Wilde<sup>135</sup> and a collection of short stories of Somerset Maugham. Both were famished-looking old books. Yet though nobody around did take much notice of them I do know that both these books are infinitely more valuable and of more profound significance and lingering value than the colourful book that was everybody's object of adulation.

---

should be read not merely for the enjoyment of their stories, but also for absorbing the finer aspects of the English mindset—qualities that continue to yield wonderful contributions for posterity. In this regard, I must emphasise that reading English books with non-English themes, though they may be interesting, will not serve the purpose I have described. Likewise, reading English translations of foreign works will not fulfil the same requirement.

134Gone with the Wind: The seemingly immortal classic written by Margaret Mitchell. This story has the American Civil War as a background and the protagonist is a woman with a very low level of ethical values. Yet this story does create an emotional attachment with the reader. There is an unforgettable mood that pervades through the whole novel. One can clearly discern the passing away of a way of life and society in the tumultuous times that moved the American nation.

135Oscar Wilde: A great English writer; many of his seemingly simple and casual writings do contain minute immense and very intricate understandings on human liberty, human rights and right to dignity. Beyond all that his control over English words and phrases is more or less divine. However, he was not English, but Irish. This might explain why his writings go beyond the realm of English social mood.

[Go to CONTENTS Click here](#)

## Chapter 23

### The European Union

Now I am going into a subject that surely is none of my business. However, as a thing on which my intellect has naturally gone into, as a natural extension of all these thinking, I may say something on this issue. The issue is about the advisability of Britain joining the European Union. It is a union which many in the big businesses would definitely support.

Yet it should be understood that the interests of the big businesses have always been of a trans-national character. And never can it coincide with the interests of the local people. The condition of the workers during the Industrial Revolution in England is only one instance to be noted. Before departing from this theme, I would like to opine that Britain resolved the terrible issues connected with the exploiting of the workers during the Industrial Revolution amicably because the national language was English.

Had it been a feudal language, then nobody would have bothered about the sickening conditions of the society, and each of the intellectuals would have gone seeking his own social safety.

Beyond anything, there is a deep chasm of differing social structuring between many of the countries in the European Union and England. This contention of mine is based on the premises of all the arguments I have made in this book.

I contend that if there is a joining of Britain with the rest of Europe, then Britain would come out worsted. For then the average British citizen becomes equal in dignity and stature with a lot many persons who are not allowed the same level of both by their societies.

The very physical posture of a straight back exhibited by the British and possibly by all English-language-programmed persons everywhere would be like that of the anecdotal red scarf for a bull.

There would be a lingering query in the heads of other citizens of the Union as to “Who are these English that they should display so much individuality when the whole of Europe can be so adaptable?” There would be a continuing fun in provoking them at all places where they assemble with a British identity. It could cause flare-ups of so much intensity that the pitched battles that took place between the British football fans and the locals in certain nations a few years ago would seem like a mere dress rehearsal.

The main thing that would provoke the person of English breeding would be on tackling the bureaucracy that would come from non-English areas. The others of the European Union would not understand why the English man should get wild when they themselves are used to more terrible nuisances from the bureaucracy.

Another place of disturbance would be when the same professional from the English nation gets into contact with those of another European nation. Before the union there is a definite understanding that the other is a British and hence different. However once the union takes place both of them are equal.

So the dignified posture and the natural attribute of free communication of the English man would cause deep heartburns in the mind of the other professional who may be under social strictures which are non-tangible. The latter would then ache to undo the individuality of the Englishman as an effective means to bring about a repair of the social and mental beating he would have endured from his own countrymen.

The ancient themes of “Our one citizen is equal to a hundred British citizens” would be heard again. Just to assuage the bruised ego.

All ancient prejudices would be recorded in languages and in many non-tangible aspects. It would be a grave mistake to forego the warnings these factors give.

Beyond all these there is every chance that such things as hookworms<sup>136</sup>, rabies<sup>137</sup>, bureaucratic corruption, red

---

<sup>136</sup>Hookworms: Intestinal parasites that are common in persons living in Asian countries including India. Yet England is free from this due to the rigorous care taken by the health authorities for many years. Yet unbridled admittance to tourists from infected countries could be a source of infection. Though not of malignant effects, this infection can severely affect a man's growth potential and stamina.

<sup>137</sup>Rabies: Other name for hydrophobia. Main

**Go to CONTENTS [Click here](#)**

tape, megalomania, and many other things the clear character of which the British may have not experienced in all vividness would get a free visa if Britain joins the Union.

There may be many arguments in favour of joining. Yet the very elementary question of how long would the Union last before it is overtaken by a gush of corruption and inefficiency remains. The question of what is wrong in remaining as Britain as it is now. Why can't the British be more vocal of what they have contributed positively to the world?

If it is reasons they want for joining another nation by the same logic India would stand a better chance to be the partner. For isn't India the "greatest" democracy in the world? But which Englishman would even bear to think of this possibility?

Note of Caution: I personally believe that it may be unwise to play into the hands of big trans-national business.

---

source of infection is infected dogs and other domestic animals including cats. Highly malignant and no known cure in allopathic medicine once symptoms set in. However, it is probable that Homoeopathy can get the person cured, when symptoms begins to



[Go to CONTENTS Click here](#)

## Chapter 24

### Feudalism in England

Whenever I talked about the lack of hierarchical attributes in English, I have been confronted by some of my indignant listeners with the question that if it was so, why is there so much feudal institutions in England.

Whereas in places where I claim there is so much feudalism in the language, the feudal lords have been abolished. And there are words like Your Highness, etc., in the English language. How do I account for that when my claim is that there is no hierarchical manner of communication in the English language?

It would seem a difficult question to answer, as the whole continued existence of the English aristocracy points to a major defect in my theorising. Yet there is no incongruity in their existence and their acceptance by the English public.

There are words like King, Queen, Lord, Lordship, Lady, etc., in the English language. These are the terms meant for addressing a specific person in a specific position. No one other than that specific person can be addressed or alluded to by these words. As such there comes into play no issue of competition or claim to these terms or to the hierarchy indicated by them. As such the feudal terms mentioned here do not contaminate the communication of the common man.

Then what about the monarch, lords, ladies, dukes, duchesses, etc.? They exist as the vestige of the ancient connection of England with continental Europe and to the fact that like all nations England also had a sovereign in whose name all codes of civilised social and political living were conducted. It is a necessity of any political entity.

The immensity of aristocracy was indeed due to the fact that being near to the European continent many of the feudal institutions were common. However what is arresting is that the English aristocracy could be reined in progressively by the common folk with increasing power along the course of the centuries. And because of the wonderful nature of the English language there was no essential breaking point in the communication between the aristocracy and the common citizenry — a fact which stands in conspicuous contrast to what happened in France<sup>138</sup>.

It must be admitted that in the ancient world feudal aristocracy did have a role to play in acting as the pillars of the nation. It is my contention that how well and with what level of benign intentions they performed their job did in many parts depend on the nature of their language.

If it had such a feudal nature as was in the case of India then it would be a history of fleecing exploitation. I am uneasy about the Celtic regions of Great Britain. I do suspect that these languages do have feudal code content.

It is my belief that the English aristocracy has performed well their expected part much beyond expectations. For they have remained as an impartial and enduring think-tank for the nation on many occasions.

When thinking about the abolishing of these social structures I would like to put in that in Kerala where once the communists came to power through elections there has been land reforms enforced and abolishing of feudal landlordism done with extreme speed. Yet the persons who benefited from this gesture have not turned the place into a place of social liberation.

Rather the new landlords have replaced the old landlords. Now they are in the higher indicant levels. In many cases it has been just a reversal of roles with the basic ancient social structure continuing without any change. There is no change in the ancient stunted intellectual and

---

138What happened in France?: The autocratic rule of the kings was found wanting, so the revolution came; it was found wanting, the terror was enforced; the terror was terrible, so people opted for Napoleon; Napoleon could enthuse the public only with a perpetual state of military adventurism, so he had to fight with England and got vanquished; the kings returned, but again the dissatisfaction remained, and so the commune came; thus it has always been a social and political history of swings of mood, with an unending passion for an ideal situation, which even now is seen in French politics. The French were among the first to accede to Hitler's German military machine and possibly to discern much positive aspects in its regimented social lifestyle.

**Go to CONTENTS [Click here](#)**

physical demeanour of the persons who did benefit from this reform other than existing as the new force of dominance.

For the language software on which social functions, interactions, understanding, relations, efficiency, communications, and many other things depend is still the same old feudal one.

Another factor to be reckoned with when thoughts go in for sweeping changes is that Great Britain is having a very stable political system which has withstood the onslaught of many historical events.

It is a record which many other nations can only match with envy. As such it would be a shame to garner one's argument by looking at another nation's brief political experiences. Even the USA which is actually an English creation is going through a time when it is really going into tangential directions heedless of what makes a nation homogenous and hence with the capacity to withstand years of enduring uncertainty.

In fact America does need something like the English aristocracy to keep the nation from being a playground of immigrant lobbyists.

Also the English people should have a sense of what they are. Not superior in any divine manner but historically endowed with a language which is simply wonderful.

They should see that vile elements who have a mental competition with them not because of any doing of theirs but because of their own inherent negativity should never be given a chance or even a psychological advantage to bring disparagement to their nation and its institutions. In this wide world with so many complex emotions and violent engagements it is imperative that an expressive support to age-tested institutions is extended against the deliberate vilification and slander of sinister men whose only aim would be to see the vanishing of English and its superb institutions from the horizon.

Among the institutions that need this emotive support is the institution of the monarchy of England. It has served its purpose well. In the future also it would serve well. As a focus of emotional appeal for the people in a period of crisis nothing can replace it. Persons who harp about democracy in other nations really do not know what they are talking about.

And in times to come when there is failure on the part of the politicians let there be a place to appeal to. Yet the monarchy needs pruning. It is not in my rights to comment on that. Yet even without any rights I would force myself to say that let there be a deep communication between the people and the monarchy on what needs to be done to make it fit and healthy.

Persons who are connected to the monarchy should also see that their deeds do not cause pain to persons all round the world who visualise the monarchy of England with reverence. There are emotional problems in all families and between husbands and wives.

Yet as a member of a household that is a symbol of the English culture everywhere it is not a condonable thing if anyone takes on himself or herself to do acts with a sense of vengeance that not only are scandalous but also against the very instincts of decent behaviour. Any man or woman who chances to don an attire of this royal blood should understand what they represent in history and in the minds of many persons.

I may conclude this theme with the prayer that anyone who has to join the English royal family should be given adequate training and understanding of what they are going to represent and asked to ponder on whether they would fit the bill. For joining this institution is not a joke or an occasion for a pleasant picnic. It is a vocation that should come as a spiritual volition.

**Delete the Feudal Content**

Times are changing and there is need to change according to the requirements of the times. In Great Britain even though the monarchy and aristocracy still exist as positive pillars of the nation the fact remains that the feudal content of the English language is embedded in association with them.

A lot of terms of address reference title position etc. connected to the monarchy and aristocracy are very feudal even

[Go to CONTENTS Click here](#)

though they do not have the same negative sting that many Asian feudal words do have.

As such as the nation moves forward to the future it might be a good thing to give deep thought on the need for removing as many such words and phrases as possible. And to minimise the number of persons who are entitled to bear such titles. In many ways the very persons who get relieved of these burdensome titles may feel a very amazing mental freedom once these are removed.

In the case of monarchy there is no need for a vast array of persons all in line for royal titles. A severe limiting of the number of persons who should stand in the limelight of royal ranking can bring in a new sense of purpose to the monarchy.

#### The Four Divisions of Great Britain

Great Britain has four divisions: England, Ireland, Scotland, and Wales. Naturally all of them have different languages. Even though I do not know much about them I do think that all the other languages other than English do have some level of feudal inputs in them. I have not done much study.

Yet I do think that Irish is possibly feudal taking into account their fierce clannish social structure. Possibly the Scottish language also might have a great deal of feudal structure. If that be the case it is possible that the defeat of Bonnie Prince Charlie was due to the feudal language of the feudal lords who accompanied him on his tragic march to London.

It was a march in which he was dependent on the benevolence of the feudal clannish lords who were a power unto themselves. When a group of powerful feudal-language-speaking persons with outstanding yet natural ego go together they can function only if there is a strong overriding authority over them who can put a leash on their mutually antagonistic mental energy.

Naturally a person who depends on their goodwill is not an ideal person to lead them. At the same time such a group will never be able to discuss and reach a united course of action as at any point of discussion a play of destructive ego clash is more or less inevitable. This in times of emergencies or when intelligent conduct is required will act as a superb negative force which will annul all the positive qualities of the cooperative action.

Another factor that can point to feudalism in language is a feeling that one's social system is very family-oriented. Also there is a factor generally in feudal-language systems which induces the individual to move to either highly populated cities or to English-speaking areas. Do the Scots display such attitudes? I do not know.

If the Irish language is feudal then their attitude to the black slaves in the USA may have been at variance to the English attitude to slaves. Yet I do not have any information in this regard to say anything conclusively.

At the moment there is nothing more I can add to this with regard to the other constituents of the British nation.

#### Princess Diana

I think that I can write on Diana Princess of Wales because I have seen so many persons in India write in very disparaging terms about her. Many of them were persons who would not dare go to a local village office or police station and talk to the officials there with a dignified and assertive demeanour if they are not accompanied by some clout of higher levels. When such persons were seen using mean terms to describe her with indicant words not suiting that of a princess it was disturbing.

One of the main sufferings of the present-day English crown family would be that they have to exist in a feudal language and settings which are not their creations but handed down to them. The problem is that all around them the whole language is pure unbridled English.

If they were in a country like India where even a Sonia Gandhi cannot be addressed by name other than as Maadam Maadamji Soniaji, etc., and all other connected indicants have feudal appendages it would have been easy. However in England where the popular language of English has given the people so much liberty the feudal stature of the aristocracy is a very negative feature for them. For it creates a barrier for them to



**Go to CONTENTS [Click here](#)**

interact with the common crowd of wonderful men and women. For the common crowd of England is not like the common crowd of Pakistan Bangladesh Africa China South America or India.

Once a person enters this world of aristocracy in England there is a definite subduing of ability to move around freely as a common Englishman and to interact with the common man who is not at all unattractive. Monarchy since it naturally has feudal intonations would be engulfed with negativity if persons not from that social level enter its premises on a level of equality.

It is a natural component of feudal-language situations. However in these modern times it is not possible for the monarchy to isolate itself from the common crowd. Hence a lot of understanding of the basic facts that I have dealt with may be taken into consideration in all matters connected to the intermingling of monarchy with the subjects.

Apart from all that there is a psychological indoctrination which would be a real stumbling block for whoever enters the higher feudal levels from a lower class which is very much visible in all feudal areas. That is that the persons who enter into the precincts of a feudal class at a high level from a lower level would carry a mental visualisation of social structure which is very much different from that of the higher class.

In the case of Diana, Princess of Wales, it is possible that she would carry a mental program of admiration for so many careers and social positions which actually exist very much below the social levels of a prince but would be very attractive from where she came from.

A subordinate connection with persons of feudal-language social situations cannot be condoned in a person who has a natural superior link to the heights of the English ruling family. For once such a link is allowed to mature then the stature of the English royal family and naturally of all English citizens is dragged to abysmal depths in the meanest social areas all round the world.

The appalling significance of this scenario may not be immediately comprehensible to an Englishman. However any man from a feudal-language nation may discern the implications in its deepest sense.

I do not want to go further as I feel awkward to discuss at that level on institutions that are of enduring value for years to come.

**Go to CONTENTS [Click here](#)**

## Chapter 25

### Outsourcing, Racial Bias, etc.

One of the issues that consistently need to be understood by all English nations is that a “nation” exists for the good of its citizens. This fact should be kept in mind by all institutions — political, judicial, and social.

They have to believe in an understanding that English nations are far far better than any Asian or African nation and also better than many continental European nations. What even an immigrant does experience in these nations is far better than what most ordinary citizens of Asia or Africa can even dream of in their own nations.

Yet persons come to these countries from the Asian and African nations and after getting some level of profession there next go in for exotic claims for compensation for racial bias and such other nonsense.

Why I said nonsense is that in their home nation they live in desperate conditions where even the drinking water is well below healthy standards; the electric current’s voltage fluctuates and causes damage to all electric equipments in one’s house unless protected with some other expensive apparatus; the public health system meant for the common man is a mess; the bureaucracy is a crook in the attire of a vampire; where police and army molest helpless women at random and in gay abundance; a citizen cannot address even an ordinary doctor with the same words that he is addressed by the doctor; and many other things.

Being allowed in a nice nation and then claiming for more space which any fool can understand is taking over the space of the original native is to put it in words a very ugly thing. For these nations have done much good for the world and they need protection from barbarians. The barbarian can come there and train themselves to be better. However they should not displace the English citizens. For then the English nation would be a barbarian nation.

There are some facts that the English administrators need to understand and bear in mind about the future. When thinking of qualifications the Asians including the Indians can beat them in number as well as in titles. But that doesn’t mean that they should be allowed to run any civilised institution just on the basis of their formal qualifications. For when I was studying for my graduation I found that most of the lecturers and professors were mentally unsuited to bear such titles. Many MAs in English could not even talk proper English.

Many had not read any English classics in the original. What they had done was to gobble up the guides and then write the MA exam. Moreover their English was just a literal translation of the feudal overtones of their native language. It is obvious that under such persons I could not study to get an MA nor would I like to be equated to them with an MA.

Later after many years when I met some of them I found that they were schoolteachers school principals college lecturers and college principals etc. They could speak good English yet with all the trappings of their feudal native tongues of theirs. They had not much inkling about the English classics. Their understanding of the English heritage was very meagre.

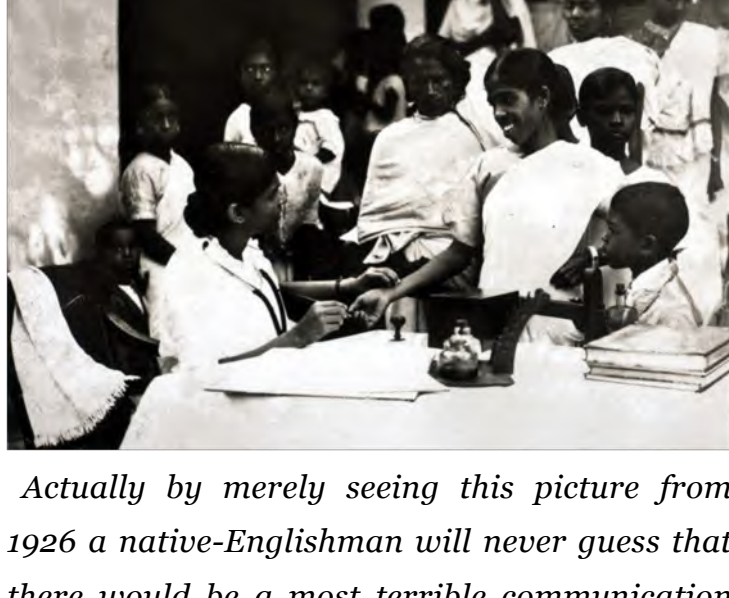
They existed in an English that was the literal translation of Malayalam and very superficial. They were going on doing various experiments in teaching English of mediocre value giving it various fancy names like communicative English working English business English etc. with a guise that they were contributing much to the cause of English when actually they were corrupting English with feudal overtones.

Actually there has been a case where a PhD in English asked me “Who reads the English classics?” He was a college teacher with apparently good English standards. However each of his personal attributes displayed the crude rough and arrogant demeanour usually displayed by the average Indian once he is given a title for which he is supremely unfit.

In this regard actually I would argue that all persons who aim to get a professional title or a government job should be encouraged to browse through the writings of certain English classical writers. For this endeavour can really disable their crude feudal mental attitudes

**Go to CONTENTS [Click here](#)**

and give them an insight into the real understanding of the innate dignity of all human beings.



*Actually by merely seeing this picture from 1926 a native-Englishman will never guess that there would be a most terrible communication hierarchy between the doctor and the patient.*

The same thing can be said about many other professions like doctors etc. They are professionally qualified. Yet they exist with the feudal undertones in their mind. It may be remembered that if Britain is going to take doctors on the basis of qualification then the whole of British doctors can be replaced by the Indian doctors. Even after filling up all the posts there would be still more in the offing.

For that matter almost all jobs in Britain can be done by the Indians. However then the place would be just another India with all its feudal trappings.

If Britain starts paying compensation for all claims of racial bias then I am sure that the whole wealth of the nation would have to be paid to the various claimants. Do not for god's sake be so gullible. For once the nation turns Indian then not even genuine claims of unworthy service or harassment would be entertained. Let the immigrant population be happy with what they get. If they are not happy their original homeland is fully open to them to go and dominate. For whatever penny they can garner in the English nations is a lottery in their native feudal lands.

When thinking of outsourcing also the interests of the trans-national business firms need not be synonymous with the interests of the nation. All jobs can be done in the Asian nations at dirt-cheap rates. Yet this need not improve the people of these nations. For the secret of outsourcing is in the low value of the developing nations' currency. That remains so only because a major part of the people in these nations is kept in deliberate tragic circumstances.

To make this clear: A pay of 4000 dollars in the USA works out to  $4000 \times 50$  (approx.) = 200,000 rupees. In a country where the average man's monthly earnings work out to between 200 to 2000 rupees per month this is an astronomical amount. Persons who get large earnings in India do not share their earnings with the ordinary Indians.

A person who does outsourced work and earns around rupees 20,000/- per month still would see that the persons he or she engages earn only around 200 to 1,500 per month and that too with a lot of haggling. It is the understanding of all those who are getting foreign money that the nation should remain poor. Then only would their earnings remain tremendous.

Many years ago the UAE dirham could get 3 Indian rupees. Now it can get around 12.5 Indian rupees. The newspapers write about the increase in earnings from these countries without taking into consideration this factor. A few years back India exploded the nuclear device at Pokhran<sup>139</sup>.

The international community applied sanctions on India. The Indian currency plunged to abysmal depths. The poor fools in India clapped their hands in ridiculous rapture. The foreign-earning chaps licked their lips with blissful merriment. They could now buy the local Indians and their possessions for even lesser cash.

Many years ago around 1987 I was in a metropolitan city. I made acquaintance with a young man who was doing hotel management course and also getting training in a five-star hotel. One day while mentioning the kitchen he talked about the dish-cleaning equipment. Then he disclosed that it was rarely used. When I enquired why he suddenly went quiet.

He said with a painful gravity "You see in our nation people are very cheap. We have local low-paid people who wash the dishes. They are more cheaper than the

---

<sup>139</sup>Pokhran: India exploded a nuclear device at Pokhran under a sarcastic code name of Buddha is Smiling. The tests weren't a total failure, but the thermonuclear (fusion) device's yield was significantly lower than designed, leading to some scientists calling it a failure. However, currently it is believed that India has nuclear weapon capability.



**[Go to CONTENTS Click here](#)**

electric bill that comes from using the dishwasher”.

The fact is that though there are many avenues through which a lot of money comes to India yet it does not benefit the ordinary person who exists at the bottom layers of the feudal language. For it is better if he is low paid.

Otherwise if such a person is paid well it could cause grievous injury to the society and its feudal structure and many persons could get mentally hurt.

There is a lot of nonsense talk of India and such countries having become rich. The fact is there was always wealth in these countries. The kings the zamindars the feudal adhikari officials etc. were all rich. However it was not discernible to an English eye. For by dress many of them would look very disagreeable. But the power they hold over their other fellow citizens could be crippling.

Generally when the citizens dress in modern English dressing then there is a general thought that the place is rich. Yet the real wealth in India is still in the stranglehold of the feudal personages.

#### The Latest Indian Leaders from Abroad

The persons who have made their money in the English West claim to want to be in charge of developing India. It is easy to think that they are better than the English colonialists. For these people who want to dominate the economy are the natives.

Yet the natives of the subcontinent were always in the clutches of the other natives of the subcontinent from historical times who dominated the social and economic scene. Many of these neo-rich persons would be enjoying the best of both worlds. On the international front they would enjoy the expanse of the English societies and here in India they would have a mass of subjugated people who are educated to enjoy being under their tutelage.

For these people would never bring in the mental freedom they enjoyed in the English West for the experience of their brethren. It is only foolish and pretty naïve of any Asians to believe that they are better off under their native colonialists in comparison with the English colonialists.

For the native colonialists can always use the lower indicants with a most natural demeanour. A thing that the English colonialists would have to train themselves to do. Hong Kong is only just one moot case for thinking about.

One may think of the great leaders of the so-called freedom struggle of India. All the fantastic of them had British connections. Some had education there some had worked there some had lived there and some had interacted there. You see once a person goes to an English country he finds his personal capacities increasing let us say to the nth degree.

Almost all feudal subjugation that a man in India has to be under vanishes into thin air. From the English perspective one cannot understand why the Indians are so much of weaklings when it comes to dealings with the authorities or why they scramble for power or why they cannot work out a social programme intelligently. The England-domiciled Indian would naturally feel that he is much better than his native brethren and that he can teach them a thing or two.

During the early part of the last century when they looked at India from their English base it looked an easy picking. When they came on the scene their dazzle outshone all the native British-Indians and they went straight into the limelight. Whatever buffoonery they dished out was grasped with hallowed and devoted care by the native British-Indians who couldn't even bear to look at them straight into the eyes for fear of offending the conventions of respect.

The England-returned Indian was great for he was seen to be moving in the circles of the great Englishman and even addressing him by his name. Which native British-Indian could do that?

Yet did any of these natives of the subcontinent who came from the English experience ever think of imparting the freedom they received in the English countries to the native Indians. Never! All they wanted was a mass of shackled persons who would revere them from a level of cultivated inferiority.

What is now taking place on the Indian economic scene is just a repetition of the same historical experience.

**Go to CONTENTS [Click here](#)**

Another place might be African states where the Indians have taken over the vacuum in the economic scene created by the departure of the English. Can the cultural contribution towards the native population by the Indian economic lords over there compare with that of the British? It is doubtful.

Along with this come the techniques of using non-English prejudiced persons to write histories for the various encyclopaedias and other books. I have found in many such new books and CDs coming from even Britain and USA a sort of repetition of the bigoted themes found in the Indian government-sponsored histories when themes connected to the British historical incidences are dealt with.

The same theme that the English are crooks and opportunists is seen as an undercurrent. Many of the writers may be just parroting what they have imbibed in the school textbooks. Yet allowing them to make such writings in internationally visible books does have an element of grave danger.

For a sort of unquestionable postulate comes in the mind of the growing generations that the English have been vile crooks. The tragedy lies in the fact that in most cases they have really been the saviours of eternally shackled populations. It definitely is not good to allow mediocre individuals with a most commonplace understanding of greatness to handle significant themes and great personalities like Robert Clive.

One day I met a young Austrian woman in an ashram in India. There were a lot of Europeans there. Though almost all of them with a few exceptions came from non-English countries they were all existing in an English social climate as that was the common language known. Possibly it must have been like being in America.

I was talking to this Austrian lady about India. When the subject of the colonial rule came she declared in an off-hand manner: the British exploited all the nations wherever they ruled. And many other things she mentioned about the British seemed to be a literal copy of what is in the Indian school history books.

One fascinating thing that I noticed in this ashram was that the Indians were all sitting on the floor for all purposes including eating and socialising while the Europeans were all having better facilities. So much Indian attitude towards Indians!

**Go to CONTENTS Click here**

## Chapter 26

### Why England Remains Great?

People tell me that England is nothing, possibly only a shadow (of what, I do not know?). Certain Indians, on a regular diet of vernacular newspapers, believe that in comparison to India, England is very insignificant. I don't know on what measurements they make all these claims. Yet it is my contention that England is still great and will remain so.

Once in a Middle East nation where I had gone for a publishing project I had to call the English High Commission/Embassy office a bit after office hours. An automated message came on the phone. The message was somewhat to the effect that: this is after-office hour. If you are an English passport holder and there is any emergency — repeat emergency — you may call any of the following persons at any time of the night. The numbers were then given.

What I have written here may seem a trivial thing. Yet I asked an Indian connected with the world of journalism of higher level what is the level of communication that Indians have with their embassy personnel. He then recounted an incident wherein one of his fellow countrymen needed immediate consular help.

There was no way for him to access the required embassy staff. Not because the phone number was not available but for two other reasons. One he himself could not call from a level of equal dignity. His only way would be to sort of beg for help in which case he would be treated with disdain. Second any Indian with no formal position or recommendation would not be seriously entertained even in the face of the utmost emergency.

So the man approached this man from the journalistic world. He being with formal and formidable credentials phoned the concerned official and the help came. He remarked to me that had he been not available he wondered what would have been the plight of this fellow countryman.

This is what makes England great. And the understanding that any Englishman even as a single individual can go forth into the world with a demeanour of not being a lesser person to any other person who puts on a pose of feudal arrogance. As long as the English nation continues to get imbibed with this mental program England remains great. The moment the English start talking in Urdu Japanese Chinese Hindi Tamil Malayalam Telugu Zulu etc. England would imbibe the social paranoia that these languages extrude.

One may remember that the English merchants all of them invariably refused to perform the kowtow in front of the Chinese feudal lords. The same spirit should carry them so that they remain as the symbol of hope to the millions who remain doomed under feudal tutelage.

When there is any thought that the might of the English mind is lost in the maze of people of all other languages making a mighty din and bustle let it be remembered that even in the colonial times England was not as powerful as many Asian empires. For example the Mughal kingdom was definitely more powerful than England.

Even small Travancore would have been statistically stronger than England; for at the time of the formation of India the population there was bigger than that of New Zealand. When Robert Clive defeated the forces of Siraj ud-Daula in the battle of Plassey he had only a minor force of only 2000 personnel of which the overwhelming majority were natives of the subcontinent. He defeated a force which was at least 10 times his side's strength.

This is the power of English and naturally that of England. In times to come if they retain their superiority in this sense they remain unassailable. However if any one leader with a shallow understanding of what England stands for tries to lower this nation to the level of all the other appalling nations and groups then England stands lost. Otherwise never.

At the same time let nations and people strive to understand why England has so much positive qualities that it has become the starting point of all modern systems and sciences and also of human liberty and humane jurisprudence. Instead of competing with the English let them emulate them so that what is positive in the English can be imbibed for the benefit and excellence of mankind.



**Go to CONTENTS [Click here](#)**

The Significance of England: In this world and in all places where mankind may chance to migrate to England and English institutions do have a singular significance. Innumerable nations are in a mess. Many like India are rich yet condone poverty privation exploitation and also corruption as an essential element of social and political living. Yet it need not be so. Many of the so-called free and independent nations are in their present form a burden to the earth.

Nothing they received as a legacy from the benevolent nature is safe in their hands. Trees and forests that are the real machinery that replenishes the constantly depleting oxygen the animals in the forests like elephants etc. the dolphins whales etc. of the oceans the ozone layer good-quality drinking water the migratory birds and also the societies living in primitive levels all need protection from the new administrators and their officials in all the newly independent nations.

Here I would just interject and digress to a theme that happened in a certain state some years ago. There was a tribal (Adivasi) development department to improve the lot of the tribal populations. The officials posted there used this posting mainly for entertainment.

They fed the males with cheap country liquor and seduced the women. When children started being born with non-tribal features, there was a big outcry. One official later told me with a sly smile that the department was formed to develop the tribal. What better way to do that than by hybridisation?

Another story: Many years ago after my graduation I was called by one of my acquaintances to accompany a group of youngsters who were also from my college but not of my immediate acquaintance to go on a hitch-hiking tour to a jungle-filled mountain where there was an ancient temple of a mystic hermit.

After a long trek through the thick growth we suddenly reached a clearing where we found a hut. As is natural among most youngsters in India most of the youngsters in the group started snarling out terrible and dirty expletives.

There was no harm actually meant in this action only just an exhibition of the natural empty-headedness of the adolescents. Suddenly two women ran into the dense growth from inside the hut.

One lean man stood outside trying to hide his obvious fear. We talked to him. He provided us with good drinking water and showed us the route. In between one of us asked him: Why did the women run? He gave a chilling reply: We thought it was the forest department officials.

England can be a nation of world trainers. They have to first take a stance and belief in the superiority of their systems. There is need to remould the whole social understanding in many nations.

In this issue there is no place for a contention of “Our systems are good; but yours may also be good”. If it is good then accept it. However one may see that most feudal-language social conditions do have severe negativity which naturally the proponents of these conditions would not accept as a fact.

Advertise England as a nation of international trainers. Not the type of training one may get in a college or institution but the type of training that can change the whole society deleting the whole negative program codes in it.

And build a world with an English level of social living standards. I can claim with full conviction there would come to be a community of nations with the least of mutual distrust and only mutual benevolence in the mind.

Actually what I have proposed here is a very big theme that cannot be pursued in this book. For it needs another book to go into the various intimate themes in this regard.

Yet any society or group of people trained in the English systems as per the dictates of the English language would display an instinctive spontaneous and also automatic inclination for creating and maintaining neat townships civilised looks healthy social attitudes enduring political systems and many other very visible positive factors in a society.

[Go to CONTENTS Click here](#)

## Chapter 27

### South Africa

This nation is very interesting to me in the sense that great social reactions are taking place there wherein I can more or less visualise the working of my theories in a most intense manner. At the same time this nation causes me terrible anguish wherein I sense the senseless destruction of conventions and ways of life which could have been retained if proper understanding of the undercurrents of social mechanism is made.

I envisage great tragedies in store for this nation if proper understanding of the themes that I have mentioned is not taken into consideration. Here my posture is not with an arrogance of the omniscient but of a person who is genuinely distracted by the shallow understanding of events of great historical importance by persons who should definitely know better.

Before embarking on this aspect let me be very frank and admit that if I am a black in that country and I am kept away from many of the social public positions just on the basis of my colour I would be very very hurt.

A natural feeling of antipathy would rise in me. Yet as a man who has a claim to have understood a little more on the ways the great computer known as society works I would also consider whether I would be having a more interesting and liberated time with my black brethren. For even before the Dutch came and dominated the socio-political scene the native blacks were there.

Did they give any chance of liberation to the other blacks who were living in restricted social conditions?

There is a widely held notion that South Africa was an English-ruled nation till a few years back. Many persons of varying educational standards have told me this with a rigid level of conviction that I found it hard to continue any discussion with them anymore.

The chequered history of South Africa for a long time was a history of competition between the English elements there and the Boers (people of Dutch descent). To quote from *The British Empire and Commonwealth* by George W. Southgate B.A.: More than a century earlier the difference of attitude of Boers and British towards the Africans had been one of the causes of friction between the two white races: the Boers wished to keep them in strict subjection while the British were inclined to a more liberal policy. But though the English elements in South Africa were disposed to recognise the political and legal equality of white men and Cape Coloured Folk the latter were regarded as socially inferior; moreover intermarriage of white and Coloured Folk was strongly condemned by both races.

The Boers came to power by political means after being defeated by the numerically less English in armed contest.

It is possible that the Dutch language does have some level of similarity with English in regard to the lack of hierarchy in the language when used by the people to each other. This I am summarising purely from the fact that they are one of the few people who could put up a decent fight and stand up to the English.

This instance I am taking from the long-drawn contest between the Afrikaners and the English in South Africa. There is no doubt that the Afrikaners did bring in a lot of development to the nation and to the native population. In this factor they are much better than the kings and rulers of India who literally kept a majority of the population with a lot of social and political disabilities.

This is not a story from the distant past. For example in Kerala till 1947 the independent kings of the subcontinent like those of Travancore and Cochin did continue with a little change under duress the ancient practice of excluding a great part of the population who were from the lower castes from education public appointment right to freedom from bondage etc.

In a continent which has been riddled with the mess of governance by a lot of creepy characters South Africa did stand out as a haven of stability and good governance. The black natives were given education their dressing standards improved and in the matter of health care also it was a country with a lot of positive attributes when one compares it with the

[Go to CONTENTS Click here](#)

neighbouring states.

Yet the ruling Afrikaners and the Anglicans wanted a private space where they could function without the presence of the native blacks. In my considered opinion this really points to a factor of some problem in the language either of the blacks or of the Afrikaners. Since I have suggested that Dutch could be having a lesser amount or even no amount of feudalism it is possible that the language of the blacks could be the one which is having problems. Or it is also possible that both the languages do have some feudal or some other negative aspects?

If the languages of the native blacks did have crude and disturbing feudal features then one may not find much fault with the reaction of the Afrikaners to maintain a discrete distance from them.

In this case I must assert that though I have only mentioned one sort of feudal aspect as a negative attribute in languages it is possible that there are other factors of similar negativity in languages which I have not been able to imagine.

This aspect of requiring a private haven is a reality in all places where there is a feudal language and the chance that the perceived lower or cruder person would barge in without refrain if allowed unlimited access to one's areas of movement.

I have seen this issue in India where if the children from a polished group were exposed to the ruder elements the latter would immediately use cruder lower indicant words and terms towards and about them.

This effect instinctively impels the former to go into seclusion from the unpolished elements. This is more felt when young persons who are trained in English but know the vernacular come into close contact with vernacular-speaking elderly women who may either be from the superior class or from the servant class. If the interaction is sustained without an introduction of superiority of the children to the elderly women then they would immediately use the lower indicant words to the younger persons.

Actually there is an instinctive and spontaneous understanding of this fine issue that generally polished English-speaking persons of younger age keep away from persons who they perceive as prone to taking them to the lower indicant group.

In the case of South Africa I would say that if there is a feudal content in any language in currency over there then the whole issue of apartheid boils down to a case of the quality of the software program codes in those languages.

I cannot go beyond this without having any idea if what I have contended about the languages in vogue over there is true. Yet a comparison with the USA would be apt. In spite of the blacks having been slaves over there they did not face the problem of apartheid as was legally installed in South Africa. One can imagine the quandary of the white English-descended Americans in the USA.

As a group of persons coming from a refined nation they had to accept a group of persons who were entirely and also terribly different from them in many aspects. I have seen Indians talking about the problems of the blacks. Yet in the innermost of their hearts I have seen that they would not tolerate a man from a slightly lesser social level to come near them nor will they allow them to have the same social address as theirs.

In spite of all claims to the contrary I would say that the blacks in the United States of America are in an enviable position when compared to so many millions of other socially disabled persons all around the world including India.

However why is it so? The answer is that the language of both the whites as well as the blacks speak in the USA is English with all its finer aspects in fully enabled form. If the language of the USA was some language like Hindi Chinese Malayalam etc. I deeply wonder what would have been the condition of the blacks. However the understanding also exists that the USA is the USA only because it is made up of English.

When I see films like *To Sir, with Love*<sup>140</sup>, *Men of Honor*, *Crimson Tide*, etc.,

---

<sup>140</sup>To Sir, With Love: A famous movie starring Sidney Poitier; the story is about a black teacher from the US coming to the UK to teach a group of highly unmanageable



**Go to CONTENTS [Click here](#)**

where blacks are showcased as with shining qualities of personal integrity I discern the glimmer of the English traditions and training that they came to inherit not just through many strange historical incidences events and personages but mainly through the medium of the English language wherein all these factors lie embedded.

And from not any heritage or psychological legacy of any feudal language or feudal-language nation. Actually the liberation that the blacks could get in the English countries was the main motivating factor that led to their liberation and freedom in many other countries including European.

Talking of films one may remember the film Titanic where in the moment when disaster looms large the ancient English maritime unwritten convention of “Women and Children First” is played out with remarkable serenity.

Coming back to South Africa what do we behold in its future? It is possible that one of the major casualties of the taking over of power by the majority population is the Afrikaner language. In its stead the local feudal languages would have entered into the vacuum.

If that has happened then it is a straight route to disaster for the nation. For whatever I have mentioned about India (i.e. the real India that does not come into the limelight) would be reflected in the future of South Africa.

A nation with severe social problems which go on increasing exponentially. Yet an empty-headed feeling by the supremely disabled sections that the nation is improving would also be there.

One of the real tests that I can use is to seek if the charismatic leadership of the black liberation movement is from any feudal background. If it is so then the whole movement one identifies with the freedom struggle of the blacks would actually have been a campaign to get back the power to the native social forces that have ravished Africa for centuries. Their inner agenda would be to play what they call a game of power play.

Even if they don't belong to the ancient feudal classes if the language is feudal then they are the new feudal class. If they are aiming for a classless society then their best bet is to forgo all the appendages of their feudal languages and go in for complete English as maintained by the English.

It may be understood that an organisation which runs with the same level of informal interaction as in English can go spoilt if two senior-most persons are from the feudal-language software and they talk to each other in that language and maintain the hierarchical relationship in that language.

Another situation that can spoil the organisation is when a junior-most employee comes from this feudal-language background and seeks to redesign the hierarchy of the organisation according to his language software codes. The mental tension that then gets activated in each interaction can really lead to a sense of urgency in the minds of all personnel to seek refuge in a secure and immutable feudal position.

Bring in English. Otherwise every system of administration would go to the dogs in a few years' time and everyone including the native population would suffer.

I do not know how good the health system in South Africa is yet when terrible diseases like AIDS loom large on the African horizon giving the reins of administration to a group of feudal-language-speaking persons would be more or less suicidal.

---

children in an exclusive school. The way he manages to change them from derisive kids to adoring students is a theme of enduring inspiration. In the movie, however, the children do not seem to be of English parentage.

**Go to CONTENTS [Click here](#)**

## Part 4

A Fast-Paced Contemplative Glance at the Social Undercurrents That Could Affect the American Lifestyle and Society, on Its Impact with Feudal Communication Software.

1. The Mystical Powers of Language
2. The Uncommon Understandings
3. Intellectual Snobbery
4. The Contributions
5. The Medievalism in India
6. Democracies in an Oblique Stance
7. The Two Indians
8. Erasing Social Refinement
9. The Flawed Comparisons
10. Immigration to English Nations
11. The Finer Aspects of Job Outsourcing
12. The Natural Component of Leadership

**Go to CONTENTS [Click here](#)**

## Chapter 1

### The Mystical Powers of Language

Now it is time to think of what all changes can come about in the USA with the coming of a so-called global village.

I would start the debate from the premises of my earlier postulate and theory that language and words do have a sort of mystical power which can be understood with no need to recourse to supernatural themes but by just going through their running social communication software.

Again there are a few themes to be borne in mind. First of all, America is an English nation, a creation of the English. It is prosperous because it is English. All around the world there are a large number of non-English nations ruled and also under the thralldom of strong socially prominent groups where the general population is not rich and are living lives of high exploitation.

A hundred dollars would be roughly equal to rupees 5000/- in India. It may be understood that the vast majority of Indians have a monthly wage less than Rs.1000/-. An ironworker in the construction industry would get around Rs.3000/- to Rs.6000/- depending on his skills and also provided he works on all days of the month. That is a skilled ironworker from India can displace any native-American skilled ironworker if he is paid around 40 to 50 dollars per month.

NOTE: The above paragraph was written circa 2000 AD.

The American Heritage: America seemed to be a very intelligent nation from its very infancy. However this is a very wrong and incorrectly understood theme. For even though the USA seems a new nation it came with centuries of English experience in nation running military training international trade jurisprudence administration policing town-planning and many other things and also with the most wonderful of communication software namely English. It is easy to treat this dialogue with a callous disdain.

However I know what difference it makes if a person or society knows English. For I have had the opportunity to study at close quarters the difference in many personal attributes there are between persons who are at ease in English and those who do not know English. Persons who were lucky enough to have been born in English nations do not really understand this factor and many could even think that English is just like any other language like say Spanish French German Hindi Tamil Malayalam Chinese etc.

They are making a very deep mistake which can have very deep negative effects for the whole nation if they come into decision-making positions of their nations.

The Desperate Attempts: Now before going further with the philosophical aspects of this theme let me recount one incident in my life. It was the year 1987. I was in Madras city in Tamil Nadu state in India.

Even then I was very much concerned about the imminent crowding of English nations by non-English nationalities. Why I was deeply concerned about it does have a definite answer but being a slightly complicated yet lucid reason cannot be dealt with here.

One day a management consultation firm with which I was having a certain level of connection at that time called me. When I went there I saw two Sikh youths. I was told that they wanted to go to the USA for permanent residence.

Due to some reasons they feared that their visa application for visit could be rejected. They were bent on going for they said that their relatives were there and are eagerly awaiting them.

Now both of them did not know much English and whatever they conveyed to me was in a mixture of Hindi and broken English. They had presented two workable options to the consultants who were not much experienced in this type of activities. The Sikh youths said that money was not an issue if the ends could be achieved.

The first option they presented was to contact the ISKCON, that is the International Sri Krishna Consciousness movement. ISKCON was having periodic US tours for visiting their temples over there. The plan was to go with this tour and once they reach the US their relatives would come and take them and they could



**Go to CONTENTS [Click here](#)**

easily vanish.

Though I was not intimately involved with this consultant firm as a person who could do smooth communications I did at times take up some part-time assignments. So I went to the ISKCON office in Madras. They informed me that one group of visitors would be presently going to the USA and my friends can also join them. The US tour was ostensibly for seeing the American ISKCON temples.

However when I informed them that my friends were Sikhs then they said it won't be possible as for one thing at that time due to believed terrorist connections it would not be possible to get visas. Moreover the visa officials tend to understand that Sikhs would not return once they reach the US.

Now the youths took out their second option. They wanted a visa to go to Mexico. Why? Because they said that once they reach Mexico they can literally walk through the border to the US using money as a serviceable tool in Mexico. Their relatives in the US would also be at hand to lend a hand.

I don't know what ultimately happened after that. For I met them only twice and then I moved out and had no more contact with them and the consultant firm.

I have narrated this incident just to bring into sharp focus the danger America is facing. For when I did mention about the whole illegality of the whole process to the consultant firm's senior person he with cynical brevity told me that the present-day citizens of the US are also immigrants and the land is not theirs. So anybody can go there with no qualms.

If the present-day natives of the US do not get perturbed by this story I can only pity them. For they do not know what it is that is converging on all English nations from all directions.

I am saying this because all around me are persons with very contemptuous attitude to English citizens and very egoistic about their own capabilities and with a very feudal language software running in their minds. Yet they are in continuous and sincere planning to reach the English shores as fast as possible.

**The Underlying Paradox:** Before going on with the main theme I want to tell another small incident. This was told to me by a person who is now in the US. Her one cousin was residing in England. He was in a sound and well-established business. The year was around 1986. This man wanted to marry.

Though he was a citizen of England he wanted to marry a girl who was domiciled in his native nation only that is India. Why? He told his cousin something to the effect that all English girls were more or less morally loose. With some allusion to the fact that he has had many of them. Naturally he was not impressed with Indian girls living in England. He wants a homely girl who has studied classical dances and had imbibed the highly idolised Indian culture. Now one may note this theme.

Recently that is around six months back a man who is now residing in the USA came back for a few weeks. He lives with his wife over there in the US. Both are computer professionals. He told his friend that the white men are not good. For if they come and invite them for any party then they invariably look at his wife also and invite her also for the party. At the party they try to dance with her.

It may not be easy to discern the paradox when both the stories are compared. In the first one the hero wants to and does dance with English girls and comes back with loud disdain for them. Yet he wants a wife who he can keep in isolation and who cannot be induced to party with his English companions. In the second theme the protagonist also if he were alone would hunger to dance with white girls and women yet his own wife should be at a touch-me-not distance.

I personally do not think that one needs to party and dance if one is not at ease in such settings. For in a free country there would be immense other things to do if one has the social calibre enough inside the brain.

The stories that I have inserted here are just what I heard and naturally I thought I would add them here. However do not make me responsible for any uncomfortable feelings it may evoke. Mentally I do not have any affinity with

**Go to CONTENTS [Click here](#)**

both the groups involved.

[Go to CONTENTS Click here](#)

## Chapter 2

### The Uncommon Understandings

One of the common things that I have seen in many persons who are contemplating on going to the English nations is a contempt for the English citizens. Many are of the opinion that they need to be taught a lesson for the many evil things they have done, and they also have a very lucid idea as to how to go about it.

They like the English nations, and yet they do not have any understanding about the ancient heritage, cultural standards, conventions, social experiences, spirit of the laws, etc., which are all embedded in the English language and are the things that make these nations the fine countries they are now.

For them, English is just another language, and the superiority that is seen in these nations is just the pretended and highly untenable pseudo-superiority of the white race.

They have no understanding that there are many white men and races, actually a great majority of them in continental Europe, who do not have any claim for any superiority in anything like social development, culture, military achievements, technological calibre, discoveries, or even economic strength.

The tragedy that faces the English nations is that many of their own nationalities do not have any understanding about these themes, and as such their own understanding of realities is comparable to the mental framework of these very despicable persons who are aiming to storm the English bastions. They consider themselves as simply superior on account of some level of genetic endowments.

The Double-Edged Face: In this regard, I must go back to my theme on the feudal languages as enunciated in my book. Here let me take an illustration from India. The languages which are the powerful machines that design societies, their working, and also the mental calibre and its efficiency do have a very double-edged face.

The persons who are on the top rung of the communication software exist with a very powerful social personality. This may even reflect in their physical stature if it is a position which is natural to them by birth or since childhood. To the persons who exist on the lower steps of the software it exhibits a very stinging, crippling, and stifling force which very effectively cuts short all their abilities, calibre, and potentialities. Their very physical growth may be affected if this is the position that they were forced to survive in since the dawn of their childhood.

This is a very real force and not something that this author has conjured up. Only those who have felt its force can understand its power. What I would like to say is that if any group of feudal persons do corner an Englishman and keep him in their social confines so that he is cut off from his innate society then he would also feel the terribleness of the force I am elucidating about.

Whatever one may say about the power and prestige of English social institutions the truth is that they do have an innate quality of liberating a person who has traditionally and socially existed for eons in social chains. One may discern slavery and other regimentation in English societies only when one compares it to English social systems.

For if we compare the same slavery to what exists as free social situations in feudal areas then one may even say that the slaves in English societies are more free than many of the unchained yet socially shackled persons in many nations including India.

The Infection: Now what I am trying to convey here is that once the feudal elements come into social and economic prominence in English nations with a full environment of feudal languages then the native-English speaker would discern the same social strangulation that the lower-status natives of feudal-language nations do endure. Yet the effect could have a very agonising impact in the English person. For he would feel the sting and that too very sharply.

For he is not used to such feelings. And in his language it is not there. However when he is with a group of persons who linger



**Go to CONTENTS [Click here](#)**

around him to sort of educate him to bow, bend, be obsequious, not use certain types of addressing which in English do signify just dignified means of communication, understand that sitting in a senior person's presence is a crime, have to suffix many words to seniors with self-derogatory words, etc., then it is time to understand that the nation is infected by the virus.

This virus is very powerful.

Its power expands exponentially with the passage of time and also due to a very funny yet pathetic situation of other English persons who have not yet felt the sting or its crippling power trying to understand the pathos and obvious distress of the inflicted individuals as evidence of mental arrogance, egoism, racial prejudice, etc.

[Go to CONTENTS Click here](#)

## Chapter 3

### Intellectual Snobbery

I have found that many persons from English nations do have a sort of intellectual snobbery when it comes to understanding the power of the feudal-language nations. They actively side with them. And try to understand the world economic order as a consequence of the deliberate exploitation by the English nations.

These people are just being stark stupid and silly. They and probably most of the persons who have lived in English nations do not have any inkling of what a feudal language is all about.

My shock may very frankly be understandable when I say that I find it highly disconcerting when I find even the BBC trying to act out a level of shallow intellectualism by presenting the views of the feudal-language nations in a very positive light and sort of being a mouthpiece of these very persons.

One watches the BBC to know the English view of events. Naturally when the persons over there try to act as a sort of wise guys by now-a-days increasingly putting on a level of arguments which one may very well hear on Indian vernacular TV channels one gets a feel that it is time the English took stock of what is happening to their nation. And to the BBC.

Actually there have been historically many persons in England who did not understand the working of feudal-language nations. The various cases that were brought to the officials of the erstwhile English raj during the times of the East India Company do bear testimony to my statement.

I can understand the sheer mental frustration of such persons as Clive, Impey, etc., as they came to be judged by persons sitting over in England and trying to judge them over their actions in the highly feudal-language nation that was British-India.

When I see the various levels of immature actions that many persons in the English government have done in the days preceding during and after the Gulf War II I have to inform that I do fear that already there are evidences to show that the feudal-language effects are on the society.

For when the feudal-language inflictions take place one of the most significant proofs of its presence is the general level of actions by individuals to act as if they fear of being overwhelmed by social events and forces and impels them to act in most contrary manner to the innate English attitude of propriety.

Persons act with a sort of forced individuality that they do have to show off their independence as if they fear of being lost in a maze of individuals. This comes about when anybody moves socially or professionally for long periods in the company of feudal-language society.

The Need of the Hour: The need of the hour for the English nations is to stand as one as they do stand in a most momentous moment in history. The English nations altogether do not add up to much when the whole world is taken as a whole in terms of numbers. The whole world is now out to crash into the English nations eyeing everything that is out there.

I have just been told of a concerted level of meeting organised by many senior industrialists of India to organise health tourism to corner a mighty chunk of the healthcare business in the English world.

The rates offered would be very very competitive to more or less drive out the whole healthcare industry in the English world. The persons in the English world are not competing with the persons of similar stature in India but with the towering personalities of the Indian industry who naturally are very very strong in the feudal-language environment they exist.

As an allegory I may mention here that the highest persons in Indian history were always of much more grandeur than similar persons in English history. For example no English monarch can match the grandeur of the Mughal kings. But then the average Englishman was a hundred times grander than the average native of the South Asian subcontinent as to his stature in his own nation is compared.

That is why England always won.

**[Go to CONTENTS Click here](#)**

However now the common citizens of English nations are being baited by not the common men of feudal nations but by the economic and social feudal lords of these nations.

The situation is more severe when one may understand the truth that the persons who run the industries and other commanding heights of the English economies are also in sync with them as they aim for more competitive rates by going for cheaper labour. If the common public of the English nations are not truly aware of the sweeping significance of these historical undercurrents then it would have tragic consequences for them.

**The Threat:** When one thinks of the jobs in the English nations I may say that all jobs would be cornered by persons from outside. However if one thinks that this is a good thing for the nation gains from cheap labour then they have not understood the real danger implicit in this development.

Along with labourers would come their lower-stature social culture connections and communications. Their very demeanour anthropological features and also their gestures would speak it out loudly. They would make a mess of the society of the English nations. Many native workers would simply leave their field of activity and seek out other avenues creating more vacancies in the field.

It would be just a vicious chain reaction which would garner more strength as more and more immigrants come. The immigrants who come with English and an innate understanding of its social philosophies would not create much problem on their own.

However when a mass of immigrants with feudal-language understandings converge on a specific profession then that field of activity is as good as lost for the English native. For he or she would not be able to bear his social identification with them or maintain his equanimity.

Now it is the nursing profession. Many others are in the offing. School teaching taxi driving computer-based work like that slowly the native English speaker stands to lose his bastions one by one. Then the general comment that the English are a group of lazy egoistic snobbish race would come about. Already I have started hearing such comments.

It may be noted that once a profession is associated with non-English-speaking immigrant populace then other sections of the society tend to keep away from that field of activity like plague. For example just imagine the plight of the Middle East nations like Saudi Arabia. They would like to get rid of the immigrant population from many areas of professional activity and get their own nationals to work in these fields. Yet no Saudi national would like to come to have a professional address which has been contaminated by the address of the Asian immigrants.

Actually the basis of this social factor may be traced to many Asian nations like India where many professions are given lower social marks and understood as inferior social levels. In India itself people tend to shield themselves from its sting by maintaining a level of psychic aloofness.

Taking up the theme of health tourism I asked an associate of mine who is a CEO of a participating healthcare industry group as to what would happen once the Indian and other nations corner the hospital business from the English world. He said it is only a matter of time before almost all major hospitals in the English world would close.

However for the time being the factor of quality wherein the patient should feel at home in the alien hospital environment would be a slightly limiting factor. He said that this factor also would be solved in a few years' time by studying the underlying factors that make an English hospital more pleasant for the English national and by replicating the same here.

He said that since the top industrialists have taken up the issue they would naturally be able to bring it about in a matter of years. Then the next question is what would happen to the hospitals in the English West. His answer with a glee was that it was only a matter of time before they close down.

**The Diabolic Situation:** If this scenario had been discussed some 20 years back the portentous premonitions that I have dealt out here would not have seemed significant even though I must admit that



**Go to CONTENTS [Click here](#)**

such thoughts had crossed my mind as early as that. However now the world has changed with the coming of the computers high-band internet satellite communication systems etc.

So a high-calibre man sitting in a third-world country need not interact professionally with his fellow nationals. Instead he can sit in a corner of the world and still be in an English environment.

As such he is not limited by the mediocrity of his national society. Moreover he can compete with the English nations using the low-cost labour and infrastructure of his nation. And also enjoy the benefits that accrue by keeping the society people and currency in low value. It must be understood that in third-world feudal-language societies persons exist in two definite qualities.

The boss who is of super stature and capability and his dependant of very low displayable personal qualities. It is the former who is going to gain heavily by the new international development. These persons know all the tricks in the trade and can use all modern things like law lawyers rules terms & conditions connections feudal strings etc. with unbelievable efficiency and supreme crookedness used as they are to trap whole populations in feudal thraldoms.

Now from the premise that my acquaintance left that is the factor of studying English systems and copying them to replicate the systems here I need to go further. If any person from the English West has had a habit of reading Indian newspapers over a long period of time he would have noted that there is a continuing theme in Indian minds that all intellectual knowledge and many other resources of India like plant and animal DNA ancient medicinal knowledge etc. are being looted by the English West. Actually this is really nonsense.

For traditionally as I have explained in my book no Indian would share any of his knowledge with anyone as it is this factor of being the repository of unique knowledge that makes a person the fountainhead of respect.

**Go to CONTENTS Click here**

## Chapter 4

### The Contributions

Now what has India really contributed? The tarred road, the post office, the electric bulb, the electric wire, the railway, the motor vehicles, modern dress like pants, shirt, etc., the modern educational system, the pen, the pencil, the writing paper, radio, telephone, air travel, television, modern dining systems using dining table and chairs at homes, cinema, tape recorder, modern administration, police, modern systems of management, the higher education, the computer, the Internet, mobile phone, etc., are all non-Indian discoveries.

The list is long. Most of these inventions are actually contributions of English nations. Actually whatever comes in the English West is given to the whole world for use. In this regard even the most vilified language of English is actually being utilised by the whole world.

Many nations do not even have the mental magnanimity to acknowledge the contribution of England in spreading this language all round the world. In fact there are many academics in India who try to say that the English that they are teaching is progressively a non-English item and sort of an Indian invention.

**The Stark Stupidity:** Now isn't the whole English West being a bit naïve. They annually contribute huge amounts to the third-world nations like India who actually take this with no mental qualms and use it with splendid energy to spread more canards about English colonialism, neo-colonialism, etc., which the people lap up with drooling mouths.

Whatever the English people, teachers, researchers, and technologists discover are given to the whole world where clever businessmen use them for competing in the commercial field.

To put this idea in more candid terms let me take the case of higher education in the English West. Many rich students in the third-world nations go to English universities. From there they get to know the latest in the research scene. Then they go back and utilise the low-cost labour and infrastructure of their own nations and build up gigantic institutions that later compete with the commercial institutions from the English nations.

Here actually the English nations are being stark stupid. For who does not know that personal connections are what build a business? To allow persons from competing nations to enter into one's domain and allow them to build up much connections with the significant persons in their nations is to say the least an unqualified level of stupidity which posterity would never forgive.

It should be understood that the students who come and study with the middle-class students of the English nations in English universities are not from the ordinary classes of the third-world nation. They actually do belong to the dominant classes in their nations. They have supreme resources at their command once they go home with which their native-English classmates cannot compete.

**The Proliferation:** Recently a senior Pakistani scientist was in the news as the person who was responsible for the proliferation of nuclear technology. Actually this is not an isolated phenomenon.

For many Indian scientists also from various Indian white-elephant organisations like Indian Space Research Organisation, etc., do use all the facilities at their disposal. Once they get an assignment abroad they would vanish with all the knowledge they had collected at the local taxpayer's expense.

Yet in all these incidents there is one factor that is not being understood. All original scientific knowledge proliferated from the English nations. This includes even the nuclear bomb technology. What can one expect when the whole universities of the English nations are teeming with students and teachers from the competing nations?

Isn't it a stupidity of gargantuan proportions? What has happened to the collective wisdom of the English nations? Do not imagine that once the feudal nations come into economic significance they would treat the English citizen with deference for giving them education knowledge opportunities etc.

They would then metamorphose into

**Go to CONTENTS [Click here](#)**

creatures with unbelievable nastiness and wickedness. They would be unapproachable. Their superiority would be of towering heights. The words they then use to the impoverished English persons would reflect the ancient feudal lower indicant levels.

NOTE: Read - British sailors in Indian stinking jails!

Will any nation with any sense allow foreign nationals to come and study their exclusive technologies for use in competition against themselves? Doesn't anyone remember how the Chinese protected the knowledge and secrets of silkworm rearing and silk manufacture? The story goes that ultimately one man smuggled silkworms in the hollow of a bamboo stick. That is how oriental nations would protect their commercial knowledge. And that is how it should be.

Let the English nations remember this theme before it is too late and take effective steps to counteract the damage already done. Actually what they should do also needs to be dealt here. But for the time being I refrain from doing it. For I need to know how my writings are taken up by the English nations. For to a person who views my themes with a condescending smile and a contemptuous attitude the remedies that I suggest would seem absolutely hilarious.

Has the reader of this writing read the work *Candide* by Voltaire? It is a book with a story that takes us through the medieval-age Europe. The shocking levels of insecure living that passed for civilised living over there.

However remember that though Voltaire was a well-liked writer of France he himself was a self-proclaimed Anglophile. It is possible that even in medieval times England did exhibit a level of rare social maturity in comparison with the continental Europeans. Here my comparison is between the common men in both places.



[Go to CONTENTS Click here](#)

## Chapter 5

### The Medievalism in India

It must be said that most of the themes dealt out in *Candide* are true of present-day India also. I am talking about the India that the vast majority of Indians would see if they were moving around from their base. However as in the case of medieval continental Europe not many common Indians do move much from their home base. There is no security for them.

Anything goes wrong on the way in a faraway place then they are as good as lost. No one of significance would help an ordinary man. The whole administrative infrastructure is meant for the higher Indian. Actually no one finds any fault in this system. If anyone ends up in trouble by moving beyond his social and geographical parameters then he is just blamed for being so reckless.

There is a whole well-organised trade in trapped girls all over India which operates with the full knowledge of the administrative machinery. In many places the very administrative machinery is in active collaboration in this trade.

Many public service examinations are just a farce.

The sales tax officials are just dacoits. Many are fabulously rich. There is much to compare them with the thuggees of pre-English-India times.

Long-distance solitary road travel is not safe for the unwary traveller.

Corruption is rampant. Recently a senior police official did an intra-departmental enquiry in a district in the state of Kerala in India. The report he got was that in the whole district there were only 6 police officers who were not corrupt. One may imagine the plight of the persons who get trapped in the net of the corrupt policemen.

The judicial system is a mess. Moreover the system is very slow when it comes to the task of helping the helpless individual. Against persons who it does not like it moves with malicious speed. In many cases judiciary is just an appendage of the police and administrative departments.

Citizens are cynical sarcastic mean obsequious highly opportunistic non-committed to word-of-honour and of many other mean qualities.

I can go on and on with the list. However that doesn't serve any purpose. For many persons do know India with all these identifications. What I would like to declaim here is do the English nations like to go in for a level of competition with this level of nations?

Actually all English nations should keep away from all levels of activity wherein they have to compete with these despicable nations. Even the game of cricket when played with mean nations not only debases the game and its players but also gives a halo and glow to the players of these base nations by their very interaction with the English players.

I can put this theme in a more correct base by saying that if one day all English nations stop playing cricket with non-English nations then this game would lose its exalted status in many third-world nations.

**A Disturbing Comparison:** In this regard I would like to compare an English-speaking internationally mobile feudal-language Asian-native girl with an English girl from a similar background.

On seeing the girl modern dressed with very good English coming from superb social standings and with very gracious looks and communicative standards one may with much shallow understanding of psychic undercurrents identify her personality as equivalent to that of an English girl of similar or even lesser or superior social standings.

Yet the reality is that the Asian-native girl is not a single entity with clearly definable personality. For what one has seen is her English personality. Yet English is actually her second language. For at home and in her intimate society she may be speaking in Hindi Sinhalese Telugu Korean Kannada Chinese Tamil or Malayalam etc.

When she is in this latter software then she clearly is a different person with different social equations attitudes emotions likings dislikes animosities reactions obsessions relationships antipathies and even social repulsions. Her society is different. The way she

**Go to CONTENTS [Click here](#)**

discerns society is like a step-like hierarchical structure which is very much unmoving both in terms of manoeuvrability as well as emotions.

This individual is not the same as the English individual who is equated to her. Because of this propensity to oscillate between highly opposite social situations this Asian-native girl is a highly dangerous social entity if allowed the free run in English societies. For she can really operate from this sinister mental and professional background with a highly evolved level of deceit in the English social and professional areas with extremely tragic effects for the host society.

Here I must interject to say that though many English novel writers have tried their hand in bringing out themes of deceit betrayal cheating etc. in the English world (though much of it can be traced to European connections and not exactly from English world) the fact is that the level of deceit as practised in the feudal-language social schemes is of a much more sinister level with conspiracies backstabbing betrayals selling out etc. done with more finesse and less mental qualms.

It is a socially acceptable action when the victim is discerned to be of a weaker position.

Beyond all this the factor of how both girls are seen and positioned in their own societies is to be reckoned. The Asian-native girl would enjoy a status of extremely supreme levels with not many persons other than her own level of persons in her native land being able to even address her by name with or without a Miss or Mrs. prefixed.

All addressing to her or about her should be couched in highly feudal respectful terms. Now this type of social moulding is not available in the English world other than to their monarch. In other words the Asian-native girl who one may see as nice cosy educated cultured and refined is actually a mini-royal personage in her home nation. Her association with the English world definitely helps this image immensely.

What I would like to take out from the allegory to the Asian-native girl is that the same comparisons can be made out of any individual from any feudal-language side when compared to another person from the English side. Like for example an Indian cricketer and another one from the English team. Though both are of similar stature in the English sense the level of reverence that the Indian can command at home is of the nth degree when compared to the Englishman.

**Go to CONTENTS [Click here](#)**

## Chapter 6

### Democracies in an Oblique Stance

Now let us come to the concept of democracy: It is a very dangerous philosophy for the English world to insist upon and try to bring in. The very concept of democracy is against quality. In English nations, where every individual is having an innate capacity of articulation, it is the best thing.

However in other nations where the language evolves a social psychology wherein most individuals lose their sense of self-respect social motivations and where independent thinking is a negative attribute this so-called democracy is just a farce. Whatever is done the language acts as a gigantic machine to bring to fore only certain levels of persons to levels of controlling the society and nation.

An automatic tutelage of enduring dynasties continues. Then democracy works out as just a competition between these dynasties. The common people just divide themselves into groups of servitude to differing dynasties and try to eke out a social position for themselves.

A One-Way Ticket to Disaster: What is dangerous for the English world is not this. The fact is that the total world English population is very small and in years to come in almost all international organisations the leadership would go to persons from the feudal nations.

Let it be UN IMF or any other associations for cultural artistic literary or religious activity in years to come the leadership would go feudal. This feudal leadership would be very powerful. For they come with the strong support base of people who do not care for issues or principles or even rectitude. They care only for their own connections to the person on the pedestal and their own social position this connection accrues to them.

Once these persons take over the world leadership there would be no understanding of propriety in anything other than that of social position. The rule of law would be just a mockery. Even if such institutions as judicial courts were in existence these persons would be highly efficient in contorting them into laughable entities.

If the reader thinks that all this is an impossible scenario just look back at the USA and see what the Italian mafia could do even when America was in its prosperous phase.

Imagine what would happen when the nation goes through a phase of economic weakness with all the negative forces converging on it. The system would collapse and each individual would see the negativity bearing in on him through the social positioning. Then it would be a mad rush for self-survival which would again be a one-way ticket to disaster.

The Shallow Understanding: Persons who come to India from the English West stay in nice hotels and eat the best food most of which the common Indian has never even seen and go home with the sweetest of memories of their Indian friends who were more hospitable generous polite and even more pleasant than any of their English acquaintances.

However is this the real India? If anyone thinks that this is the reality then his head needs real examination. This I am saying because the Indian media is full of stories and interviews by persons of English nationality who declare their love for India and that they see India as much superior to the English West.

It is their opinion and it is not correct that I should contest their opinion as it is their private view. Yet I would do so for what they are doing is a grave delinquency. For airing views which may be taken as authoritative by many without information is a most malicious thing of the highest order.

A few years ago a journalist from England came to India. He travelled through many places in India journeying through trains. He then gave interviews from a position of supreme unbelief that such supreme services could be given at such cheap rates. I could not believe his level of stupidity.

For the fact is that in India where the general people live at very low wages the cost of train travel is not very cheap. The facilities that are available to them are of the primitive levels. In this regard it may be mentioned in passing that many years



**Go to CONTENTS Click here**

ago the government with much fanfare abolished the third class in trains pointing it out as a vestige of the English colonial rule meant to maintain the lower persons at a level of disdain. However over the years the railways keeping the second class as the lowest class went on adding on more superior classes above the first class. Now the meanest level of government “officers” cannot bear to travel in second class wherein they have to be in contact with the common Indian.

There was another item that the English journalist was missing to understand: that was the fact that Indian rates are cheap and if he was so much impressed by it it was only a matter of continuing intellect to understand that Indians can replace his very job with much competitive rates of salary.

A Story: Let me tell you a story which I heard many years ago. One man died and went to heaven because of his good deeds. There St. Peter handed him a nice violin and told him that he could move anywhere at will and play the instrument to his heart’s content. He sailed over the clouds and played the violin and experienced the enduring state of bliss. For days he did it.

Then he was a bit dismayed by the lack of variety in the actions. He went to St. Peter and asked him to allow him to do something else. He was told that all things in heaven were like this. For here it was a state of lingering peace.

He then asked if he could visit hell. He was told that no sane man would do this for hell was the very negation of heaven. Yet he persisted in his desire. So a visit visa was acquired for him from hell. He went to hell where he being a rare visitor from heaven was given the red-carpet treatment.

He visited the nightclubs dance halls and all other places of vice and squalor and immensely enjoyed the experience to the hilt. Everywhere he went he was treated with deference for he was a citizen of heaven while the locals were the doomed inhabitants of a gloomy land.

When his visit period was over he went back to heaven and made a bit of racket over there. He called heaven a place of cheap deception. He had seen what is available in hell and how well he had enjoyed the life there. He demanded an immediate permission to cancel his citizenship in heaven and get a citizenship in hell. Getting a citizenship in hell was easy he was told for very rarely does anyone apply for it. However to get a citizenship in heaven was not at all easy. In fact once he repudiates it it is good as lost forever.

He rebelled at all this useless talk. He applied for a citizenship in hell which came fast. He moved fast to hell with eager anticipation. When he reached hell’s gates he was this time shown a different entrance. When he entered it he found himself one among a lot of forlorn men and women with deeply apprehensive expressions. He found he was for all purposes one among them.

When his turn came he was treated like a dog by the officialdom. One nasty creature dragged him by his ears and dropped him in boiling water. Then he was taken out chained and dragged through the streets.

There was no food and at times he was given dirty water to drink. He was tortured till day end. His nights were also no different. Every day was the same. Then came a day of rest. He experienced a bliss he had never known before. He then found some time to enquire with one of his guards as to why the whole scene was different from what he had experienced when he came as a visitor from heaven.

The cynical answer was: Oh that time you were an honoured visitor from another nation. To impress you was a propaganda theme. Now you are one of our citizens; who cares what you think?

This story more or less sums up the impression of many “Indophiles” and such similar beings who live in the cosy environments of English nations and seem to feel the atmosphere over there very stifling and at the same time yearn for the presumed fulfilments of living in such nations as India Soviet Union China Japan etc.

[Go to CONTENTS Click here](#)

## Chapter 7

### The Two Indians

Now back to the allegory of the English-speaking Asian-native girl. Actually there exists in India two classes apart from the feudal society with all its step-like hierarchy. If one goes to Delhi the capital of India one may see it. See the affluent internationally mobile locally rich English-speaking persons. They visit only higher-class shops hotels multinational banks etc.

Though Indian they cannot bear the other lower-class non-English-speaking Indian. For they bring in a different social set-up with them and can putrefy the social air around them. For keeping them out crude-looking vernacular-speaking security men are posted at the entrance of all higher-class business institutions who use rude words glaring eyes and cruder methods to keep out the undesirable elements from entering the premises even if they desire to enter to do some legitimate business.

The Infectious Negativity: Now this factor of infectious negativity from a cruder language and social set-up is known to higher-class Indians which they understand without the help of any dissertation. They employ the crude methods to keep the negativity out. The negativity is felt by the higher-class Indians because the lower classes nurture and breed it in their vernacular language and maintain it through the lower social status.

Now consider a whole group of vernacular-speaking Indians or any other feudal-language groups alighting on an English social scene. They bring in simmering negativity in their midst. But for the English society to completely comprehend it may be entirely impossible. For in their thought process there exists no gadget which can measure it. Possibly they may detect it but may not understand it.

Or they may be at a loss of words to describe it. In other words this society would be absolutely defenceless to the infection and afflictions that would very naturally follow. Here I must make it clear that in no way do I say that the persons in the English society alone are good and of supreme character; and that the immigrant population is vile and dirty. The very concept that I am trying to convey is entirely different and does not come into the scope of the concepts of individual good and bad; or of rectitude and gracelessness.

Swarming In of the Nation: Now let me tell you another thing. If the English world is so gullible as to give right-of-passage to all individuals from the feudal-language world to come and go as they please and allow them to study all the technologies sciences philosophies of the English world then it is only a matter of time before the very persons who came in the guise of worshippers would metamorphose into competitors and with the understanding of the entire social business and financial geography of the English world would overrun it.

There is a very tragic component to getting low-paid employees from feudal nations. One of the best examples would be the ongoing process of computer-related employees who have come in waves to flood the IT scene. It is true that they gave a great impetus to the firms who could make use of low-paid employees to garner financial strength.

However in the long run it is a thing the nation could regret. For it has given skills to persons from feudal-language nations i.e. nations which would never reveal any of their skills to another person. Along with empowering the others with knowledge and skills it would also erode the skills of the local citizen. In the long run it weakens the local citizens and naturally the nation.

Even in the case of back-office job-outsourcing there is the grave danger of leaving a generation of English nationals with lack of expertise in many minor skills which in the macro level really affect the enduring efficiency of the nation. Another thing to note is that the jobs lost here are not being taken by the socially same-level persons from the third-world nations. When they come empowered they have more social power to overrun the middle class of English nations.

One may seek in history the same folly another nation did many years ago. It is the nation of South Africa. There Indian

**Go to CONTENTS [Click here](#)**

and other Asian labourers were brought in to do low-cost labour. They later became an apparition with a body of its own. And later was to become another bit of severe problem that came to create more confusion in the mess that was already brewing up.

**Gullibility at Its Worst:** Another level of stupidity the English nations are doing is the doling out of immense money in the form of aid to third-world nations where it is more or less pilfered by the ruling bureaucracy as pay perks pensions allowances commissions etc. and as subsidy to partisan NGOs who also go in for super affluence. It is high time the English nations do use this money for the education food dress housing healthcare technical empowerment etc. of their own citizens who are in dire need of the same.

Take the state of Alabama in the USA. There are plenty of poor there. Their jobs are lost. Though they may be poor they cannot be compared to the poor in the feudal-language nations.

For even though they are poor the English language does not discriminate in words usage or grammar with regard to their financial instability. Now imagine that to their area a lot of persons from some feudal-language group come. Immediately the poor in Alabama would suddenly understand that there is another component to poverty which they had hitherto not known. That of the stinging lower indicant words.

Even though initially they may not fully comprehend its overwhelming effects it is only a matter of time before they feel it.

Mind you now channel TVs can bring the feudal social viruses of their native nations to the homes of the newcomers. And perpetuate breed and nurture it in the USA. The effect is a painful one. What it means in the long term can be understood by just seeing an average Indian social civic township and cultural scene at close quarters.

**A Drama That May Be Oft Repeated:** Now let us go to another scene. One US policeman who by ancestry belongs to a feudal-language nation stops a lorry or a taxi driver who also belongs to the same language group. If both of them don't know their ancestral language then no problem. And again if only one of them knows it then also not much of a problem.

But if it happens that both of them do know their ancestral language and the policeman has a propensity to talk in it then it is disaster in the making for the American nation. For when the policeman asks for the relevant papers from the driver in the feudal language the words and usages used more or less create a neat break in the free-communicating social atmosphere of America.

The driver goes into the level of dirty linen and the policeman rises to the level of a feudal lord. The gestures of both men change dramatically to accommodate their new social identity. This first incident would just be micro-training for both men as to how to handle their respective professional positions which in a matter of time can cause the atrophy of the profession of taxi/lorry driving and also afflict the mind of policemen with a certain level of megalomania and also with the symptoms of schizophrenia as elucidated in this book.

Mind you the example I have given here is only a sample. The drama that has unfolded here can take place in many other professional areas including schools and colleges and bring down America to the cultural and professional levels of third-world nations.

However in between for the sake of the English-speaking natives of the English nations I would give a hint of a conjecture. Do not allow persons who speak feudal languages in their home or with friends with children etc. to have access to get professional postings in such government departments as police civil security sniper wing etc. For there is a distinct possibility that their mental program would be slightly yet in a statistically significant manner more prone to treating their fellow beings with more disdain and consequent violence.

**The Animosity:** There is need to curtail immigration to all English nations by persons who are innately inimical to English. I remember one individual in India who was a graduate engineer. His abilities in English were not less than average but he did have a very adverse



**Go to CONTENTS [Click here](#)**

opinion about the English nationals and more or less had a competitive mentality to them.

The problem was mainly that he understood that he is seen in sharp inferior position to them by a lot of persons mainly the English nationals. At the same time he himself was a rich and naturally feudal-mindset person with ample chances to improve upon this over his fellow citizens.

He did tell me of one of his aunts who did come back after staying with her daughter in the USA with repulsive notions for that nation. I do not know what her real reason was. Probably it may have something to do with the fact that she was living in India as a high feudal personage while in the USA she would have to live with her daughter who was a computer professional and hence not heavily paid in terms of American consumer price index.

However what he told me was that she was used to servants who would massage her legs in deep feudal servitude. That this she did miss out in the USA. I am relating this story here without going to any inferences for I do not know what to summarise from it. However the mentionable thing here is that after a few months after this conversation this young man was in the USA.

[Go to CONTENTS Click here](#)

## Chapter 8

### Erasing Social Refinement

The English Student Under Siege: Now we can take the factor of education. In the English nations technical and medical education may be expensive. However this is very cheap in the third-world nations. If the English students are forced to go to the third-world nations to study they face the unnerving situation of being forced to concede to feudal lower-level positioning in colleges and other educational institutions.

When I say it now the reader may not comprehend the full intensity of the problem that I am alluding to. However it is a theme with a singular level of power. Any English student made to move to these levels may come back with deep mental scars to his personality which would again lead to deep scars on the English society.

For it may be understood that in feudal nations the schools and other educational institutions are the breeding ground of feudal positioning with the teaching and other staff retaining the superior posts. This feudal stature and design would in the case of many students be a lifelong binding thing from which a few may escape.

At the same time all students from other nations including the non-English nations of Europe would be able to endure it and possibly make the best of it. In the whole bargain the English youngster would stand to lose much. Again if he or she were to rebel against the sinister feudal lower-level positioning then he or she would be labelled as having ego problems.

The situation would grow worse when the local psychologists pronounce that the student is having mental instability problems including signs of schizophrenia. Actually what the English nations should understand is that the English went to war against China in what is now known as the Opium Wars mainly due to this psychological issue.

The cumulative effect of this theme would be that many doctors engineers and other technically skilled persons from the non-English nations would barge into the English nations leading to very unique historical issues.

All the themes dealt here need really deep reflection and study. However this is not the space for that.

Provoking One's Sense of Refinement: Persons who have lived in feudal-language social conditions do have many peculiarities which they may initially not display in an English atmosphere until they get a society of their own language and ideal social conditions right in the midst of an English nation.

To make this factor clear let me take the case of private bus staff in India. They are kept at a low social level by the bureaucracy and police. The bus staff then takes it out on the passengers. The general level of behaviour they display to the passengers is very crude and rude. To the passenger who comes with no bearing of superior social and positional strings they are perfectly impolite.

Now let us take the scenario to the Middle East to such nations as UAE etc. where Indian workers of all kinds including those working in buses are impeccably courteous to the passengers who belong to the various nations.

Now how is it so? The secret lies in the fact that persons from feudal-language nations do have a multiple level of personality each meant for different levels of social interaction. In a society where they are unsure of their legitimacy and permanence they can be remarkably civilised considerate and generous to a fault.

However once they do understand the stability that they have achieved from which no power can displace them then they feel no fear in opening up their innate and refined barbarity.

The Contradictions in Civility: Another connected thing that needs to be understood by the English world is that non-English social behaviours do have many finer aspects that could really test a person of refinement. Here I am not talking about criminals or criminal behaviour.

What I am alluding to is about the natural and well-accepted behaviours in non-English societies. It must be understood that in feudal-language

**[Go to CONTENTS Click here](#)**

societies persons do use crude actions gestures postures words and many other disturbing things to continuously tone up their feudal positioning in society.

One main difference in feudal languages is that they do severely lack equivalent words that do mean thank you I am sorry beg your pardon excuse me I apologise please kindly I regret Good Morning Good Night and such others. In many languages the so-called equivalent terms can only be used by an inferior to the senior or between equals and not by a superior to an inferior. The reader may kindly try to think of the level of rudeness crudeness and also brute bluntness this could add to any initiation of conversation.

Another thing may be the tendency to ask awkward and highly personal questions as a sort of right on persons one perceives as socially inferior. Then there is an inclination to be boisterous loud and teasing towards the same group including those of lesser age like students children etc.

Along with this come natural actions like talking to inferiors with a drawn forefinger in the pose of admonition beckoning them with callousness using fingers touching and nudging to get their attention etc. Also a propensity to touch positional inferiors on body parts like shoulders back thigh etc. to convey a sense of ownership.

Then there is a cultivated habit of spitting with a loud screeching sound to proclaim a posture of masculinity as required in a feudal-language psychology.

Another thing that could disturb could be the tendency of honouring words given only to those of social higher level. To others of lesser level a deliberate stance of not honouring the word to convey the sense of their social worthlessness.

These persons would have no sense of the sanctity of the principles of precedence. They would not naturally form a queue for anything like getting a ticket paying cash at a counter buying stamps etc. For in a feudal language precedence is to the powerful and not to the person who arrived first.

In many feudal-language areas even body postures are not straight and steady as not much premium is given for dignified postures. For example in moving buses persons who are standing would as a matter of natural right position their hip on the shoulders of the sitting passenger. Any words of disapproval made by the sitting passenger would be taken in the worst possible sense.

Many would have atrocious table manners which are more or less okay in feudal-language settings but may cause severe consternation when practised in an English atmosphere of eating with the most elegant of manners. Many persons would even deliberately practise belching as an easy way of exhibiting feudal position in a family or joint-family atmosphere.

The most obnoxious of all feudal-language behaviour i.e. of disdainful attitude to one's staff or subordinates or servants to the point of taunting and teasing them would also be displayed by persons from the feudal-language world.

Now it must be stressed that persons who migrate from the feudal-language world would not naturally take on themselves to practise and exhibit the above-said negative themes deliberately in the English nation. However when a large number of them live together it is only natural that these attitudes would come up as a most natural component of their personality.

The Mental Disturbances: Persons who exist in English and even many others who are of refined disposition would be very much disturbed and distracted by the bluntness and crudity of these attitudinal behaviours; glancing glaring blunt words suggestive looks lewd talk taunting gestures unnecessary comments physical gestures like touching nudging etc. done by persons who obviously exist in a strange lower-level mental frame. This can cause deep levels of insecurity in an otherwise perfect society.

Also when native English-speaking Americans need to interact with non-English-speaking Americans who have donned feudal titles among their own language society like that of Master and such other terms of feudal position as an appendage to their names; they could find that they are actually evoking mental disturbances and antipathies when they



**Go to CONTENTS [Click here](#)**

address them in the usual English polite yet non-feudal manner of addressing.

They may find that the other person is trying to extract a similar feudal level of interaction by deliberately delaying things which are of vital importance. This factor may at the moment be a very incomprehensible idea to the average English-speaking man. Yet when huge communities start functioning in feudal languages then they may get a keen idea of what it means. Yet it may be too late. For all feudal ideologies wait for the opportune time to spring into action.

The Infection: When persons do react to such disturbing signals by retorting and reacting to it or even retracting from it they very naturally go down to the levels that have disturbed them. They would change. In this context I must say that the present-day America has changed much for the worse by being the place where many feudal-language social groups gathered to imbibe English systems. The latter did develop much but it naturally had its toll on the English systems.

Many persons may come with exclusive symbols of religion caste race beliefs etc. When these persons come in isolation there is not much of a problem. And in most cases they would cease to wear them as there would not be an appreciating or approving crowd present.

No one to disapprove if they stop wearing them. Yet when the single person later becomes a part of a crowd then the whole proposition changes. Then wearing of the symbol becomes a sort of offensive posture to fend off a defensive sense of inferiority. This problem in itself does not create a problem. Yet there is a virus that has started ticking.

See this illustration: One lady in India told me an incident. She was travelling in a private bus. In the front seat one woman wearing a dress which had a markedly religious connotation of a particular religion was sitting.

The lady who told the story was standing in front of this woman. For the conductor had informed her that this woman would be getting up in the next bus stop. In front of this lady was another woman wearing a similar dress which more or less identified her as of the same religion. When the bus stopped in the next bus stop and the woman got up to alight she suddenly gave a nudge to the woman in front and signalled her to occupy the seat.

Here what had taken place was an action of solidarity for the other woman who was very accurately identified as of the same religion. Now the same type of closed-minded solidarity could be seen to be involuntarily displayed by persons when they start wearing dresses and symbols that give a sense that they are a group apart and need to fend for each other. This can create social disintegration which the English nations can do without.

**Go to CONTENTS [Click here](#)**

## Chapter 9

### The Flawed Comparisons

There is a tendency to compare the British Empire or even English nations like America to the ancient empires like the Roman Empire, Chinese Empire, etc. This is seen done by none other than the scholars from the English world. Actually there is a basic flaw in this comparison.

The English Empire was not formed on the basis of a military march like that of Genghis Khan or even Hitler. It was a more natural progression of liberty as enthused by the English language. There is no comparison of American actions being similar to the Roman rampage to gain more territories or Genghis Khan's onslaught to pursue pleasure by obliterating other tribes and their menfolk and then fornicating their female family members.

If anyone does say this it is a blatant lie. For if America had not come to the aid of Kuwait then there would have been no independent nation in the Middle East. Even India would have gobbled up some of them. To claim that like all empires America would also lose its supremacy in a short while is to speak blasphemy. For if the feudal-language nations come to the fore then it would be the medieval age again for the world.

Need to Comprehend: Yet the problem America does face is that it has not really understood the social philosophies of the places it is forced to interfere in. For in all places with feudal languages no matter what one does to change the society the society and its people again would arrange themselves in definite patterns as dictated by unseen lines of forces which lie embedded in their language.

If English nations do not strive to understand this vital factor then they could end up making very terrible mistakes in their endeavours to strike out in favour of justice. In this regard I must say "do not disregard the insights the earlier colonial officials who lived in locations like the South Asian subcontinent had."

Though there may be many compulsions to interfere in other nations to right the wrongs in those nations America may stand to make mistakes in understanding the underlying reasons that create dictators megalomaniacs tyrants etc. and the compulsions that make them do things which from outside may seem unwarranted and unreasonable. In the long run it may be a good policy for America to maintain an intimate relationship with English nations at the same time go in for an enduring policy of isolation from other nations in political as well as in many other things. For all interactions with the feudal nations would only bring grief to the citizens of the English nations if not done with careful understanding of parameters.

When the English nations take sides or go in for helping their non-English-language-nation allies against subversion revolt revolution terrorist attacks from their own people they have to give consideration to certain things.

First of all will any English native like to live in these countries under the same government and bureaucratic systems? Consider the possibility of one day one of the English nations being under the rule of some nation in South America; of such nations as Spain Italy Japan India Pakistan or of some black African state.

Would the English citizen bear the rule and endure the stifling social and ruling conditions with equanimity? Will they not revolt? Won't their children take arms? Won't they resort to activities which the ruling nation would classify as acts of terrorism?

This theme may be a bit bewildering at the moment. If not fully comprehensible I can only leave it at that. For it may require a lot of logical and systematic build-up of theory to tackle the questions involved.

Implications of Space Research Collaborations: Another thing that America is doing without understanding the full implications is the cooperation it is having with other nations with feudal-language social systems in space research.

If the American astronauts go for long sojourns in outer space with the astronauts from other such nations there are deeper issues connected with the social climate that have to be understood. For the sake of debate I may take the issue

**Go to CONTENTS [Click here](#)**

of American astronauts being in space with Russian cosmonauts.

If the American astronaut is outnumbered then there really is a chance that the feudal-language social atmosphere in the spaceship can really create a feeling of intense mental suffocation for the American person. More so if he has endeavoured to learn the Russian language. I am making this assertion from the premises that the Russian language could have feudal elements in its communication software.

However the issue is a bit more complicated than that. For in the ladder-like hierarchical language social structure certain Americans with a definite level of superiority in certain crucially fitting physical or intellectual factor may also find a cosy environment. For their position or personality may have an alignment to fit into a specific groove in the social structure which may give a positive halo to him or her. However for most others the effect may be of a negative nature.

When a group of Americans move at close quarters with a group of Russians the Americans if they are outnumbered or dominated by the Russians may split themselves to fit into the various grooves of the feudal hierarchy of the Russian social communication.

In all these situations the American society would be the real loser. This negativity can be contained and bottled up if the English nationals do take up the real superior position and impose their own social communication systems on everyone. In which case most of the Russians would also feel liberated.

It may be noted that if the Russian language really does contain feudal elements which I am more or less sure of then the superior officials of the Russian space research organisations could have a very hallowed personality as compared to their juniors.

The Ridiculous Policies: I need to conclude. Before concluding I want to state one more thing. That is on the immigration policies of the English nations. Compare it with the Middle East nations like UAE Bahrain etc.

Their land is sparsely populated. Yet they do not allow the foreign labourer to get any level of residence rights other than for the purpose of working. They are not fools. They live in close quarters to the varying feudal-language nations. Moreover to some extent they may themselves have some level of experience in this aspect. Do they face any problem with regard to getting workers?

Why should the English nations give full citizenship rights to the thousands of immigrants that come in search of work here? I personally think it is time for all English nations to think of bringing a stop to this exploitation of English magnanimity. There was a period of time till about the end of the 1980s when citizenship granting to foreigners could be disregarded as an action of compassion. Now is the time for some level of introspection. If it is not done now then there may be no other occasion. For a variety of languages and societies and cultures would creep into all government institutions including judiciary and then it would be pandemonium revisited.

About the policy of immigration one of the most stupid things is the fact that an immigrant worker who comes legally by passing a low-standard English exam can later bring his or her spouse who need not know English. Moreover their parents also get the right to enter. Well it is an unstoppable chain.

Within a matter of ten years not only the demographic looks of the USA would change unbelievably but also the present-day Americans would face a very disconcerting issue of being seen as a sort of culprit race who had exploited the human race for so many years and need to be justifiably punished.

This would be the charge of the new occupants of the land. If the policymakers cannot discern the grave danger in this then I must say that the collective wisdom of the nation is already damaged. And needs immediate medical help.

I need to say that I do have some very constructive ideas to convey by which the English nations can protect themselves; at the same time be the saviours of the immense number of persons who are living in various feudal-language nations



**Go to CONTENTS [Click here](#)**

awaiting an intelligent intervention from the English nations to cut the fine strings that bind them down. This theme may require another writing.

[Go to CONTENTS Click here](#)

## Chapter 10

### Immigration to English Nations

Now we come to a very difficult area of debate: the question of what would be the long-term effect of non-English-speaking population immigration to the English nations and also that of outsourcing of jobs and that of business processes including manufacturing.

This is a very complex issue with a lot of side issues many of which are connected to the language character also. One of the main themes that should be borne always in mind is that in recent times especially in the last ten years or so a lot of money technical know-how resources and even the business connections have been allowed to be passed on to the non-English-speaking nationalities.

The average Englishman was not unduly worried about the long-term implications of this event. For he lives in a cocoon-like social structure where the negative effects of a feudal-language living condition have very rarely disturbed him.

The Colonial Experience: The only English persons who more or less did have some level of understanding of the sinister implications of these feudal-language social forces must have been the English persons who lived in Asian or African colonies practising a sort of psychic aloofness from its sharp sting. Yet there is proof they were very much aware of its existence; and of the diligent effort they took to keep it at bay from inflicting their social communication.

One of the major barriers that they tried to keep was by not marrying into Asian or African families. If at all they did marry they more or less existed beyond the clutches of the feudal communication systems by maintaining a sort of superior aloofness.

However those who failed to maintain the superiority or failed to understand the hidden social force in feudal social communication systems and spiritedly went on to learn the local dialects and mixed heavily and then by some factor of ill-luck lost their superior footing must have seen the full fury of the feudal-language stifling in a structured family and social system. All other Englishmen would never understand the full reality of what I am repeatedly harping on.

When England started having colonies the new-rich commercial class saw the expanse of the wide world and also the varying status of the many levels of society. It had its immediate impact in English commercial systems. A sort of disdain for the working class more or less as that seen in Asian nations infected the minds of the English businessmen.

Yet the society in England was English. The pitiable levels of the working class there wouldn't synchronise with the English communication systems. For in the English language everyone has more or less equal human dignity.

This factor is very much absent in feudal languages. For example I have heard in English movies many persons using the words "it is my right: to know; to understand; to have an explanation; to dignity; to decency; to civil behaviour, etc." It may surprise many when I say that such rights are not there in feudal-language communication systems. For the person who is understood to be of the lower indicant level does not have any such rights.

It is very much in the psychic effect of the language. Do not think that a daring person can demand it. It would not work. For if anyone tries it it would only evoke anger distress surprise a sense of impertinence etc. It would not be taken as a decent demand of equal rights. The higher indicant level person would not be required to make such demands. For along with higher indicant words all things like decent behaviour precedence courtesy etc. come naturally.

A lot of non-English-speaking persons coming to the English nations is an unmitigated disaster for the English nation and its people. Just knowing English is not enough unless they know what is good about English and why their native tongues should not be allowed to get embedded in the English society.

There is need to have an understanding of the heritage that the English language carries in its depth. Otherwise there would come to be an understanding that English is just another language like say Tamil or

**Go to CONTENTS [Click here](#)**

Hindi or Spanish or Zulu.



[Go to CONTENTS Click here](#)

## Chapter 11

### The Finer Aspects of Job Outsourcing

The new phenomenon of outsourcing of work is also another thing that can bring in disaster to the English nation. The whole jobs in the English nations stand to be lost. What would begin as a small tide would turn into a torrent and then into a deluge.

However the tragedy is not confined to the job losses. It shall lead to something of more refined eeriness. It would bring in a new culture to the English nations and a sense of loss to the English minds.

The feudal-language cultures would come with more and more assertiveness and also with a sense of self-righteousness and along with an unforgiving sense of historical right and vindication. When they come it would be a sort of goodbye to all the smooth systems of administration law and order civic sense decency social security individualism (of which Ayn Rand ranted much about) &c.

Then the rules of the game would be: “who is more street-smart? Who can display a variety of personalities all at variance to each other? Who can be more corrupt and who can corrupt with superb equanimity?” All issues of moral codes that the English nations debate with diligent poignancy would all seem frivolous and a mindless exercise of the juvenile.

It was all in the coming and I could discern all this on the distant horizon many many years ago. The last ten years were a sort of years of solid stupidity for the English nations. However even before that they did display it with sharp solidity. When they armed Japan with money technical skill with education with freedom of commercial enterprise inside their nations all these were foolishness they showed in the case of one nation.

In the case of many other nations also they have been remarkably naïve and foolish. When the whole education system in a specific nation is teaching anti-English anti-American themes to continue to support those societies with all help is the height of foolishness.

It is absolutely foolish to believe that any of these nations or its citizens would have any sense of gratitude for anything that came their way. They would claim that it was an inducement for getting something from them. Any achievement they make out of it they would claim as because of their innate smartness and supreme intelligence.

The Power of the Web as a Media: Let me take the case of the information technology industry. The basic ideas came from English and American minds. It remained in their hands for many years.

Then the technology went public. The World Wide Web became everyone’s property. The industrial leaders in this field thought that they could get cheap labour from third-world nations. Actually those who came here were definitely not the poor in these nations. Nor the pro-English folks.

It must be understood that it was pretty sneaky of them to have done it. For any work in the English nation there are plenty of persons in the third-world nations willing to work at dirt-cheap rates. What one may call dirt-cheap rate in the USA would be a small fortune in their native nations.

The big question is how this was allowed. No sane nation would have allowed the export of technical know-how to other nations to the detriment of their own citizens and workers. The very fact that the understandings of web designing and computer-aided other functions were allowed to be passed on to the hands of competing nations and their citizens do point to the fact that the planners in these English nations are living in a seclusion from which they may be rudely awakened.

When I say that many of the so-called leaders of the so-called Indian freedom struggle were intelligent enough to make use of the new technologies brought to India by the English to outwit the English and to make themselves look smarter and cleaner when actually their whole contribution to the betterment of India would not stand much in comparison to even a small-time English administrator in British-India it may be taken with a pinch of salt. It was the time when the mike or the loudspeaker was coming.

Also the age of the dawn of newspapers.

**Go to CONTENTS [Click here](#)**

And also the time when the English had given an unheard level of freedom to the people of the subcontinent.

For who has heard of anyone writing anything against any king or small-time ruler or even against a small-time feudal lord of the subcontinent and then still maintaining his physical posture intact?

The power that the loudspeaker gave to a solitary and in many cases diminutive individual to command the attention of vast amounts of persons was something new. Also the power of the newspapers to take command of the thought process and imagination of the immense amount of readers was also phenomenal in British-India. For the arena was empty.

Any idea however preposterous and wild but new could easily be sowed in small yet regular quantity and then reaped as a huge outburst of social barbarity.

Why have I brought this discussion here? A fairly well-administered British-India which earlier was a geographical mass of splintered and mutually disturbing entities could be disturbed by small groups of persons once they came to command the new technologies in their hands. Their very command of these new techniques gave them a halo in the ready-to-adore small minds of the populace.

The same thing may be said of having the knowledge of using computers and the web. The web is a great thing. It is now in the hands of the citizens of the nations that I have described as the evil nations. The implications are abominable. If not so understood now then the reality could be dreadful.

Through the intelligent use of the web command of very large commercial enterprises can be had.

Have I at any time given a feeling that I am in love with the rich business class of the English world. I don't think so. Even if I have given such a feeling it is not correct. I am not in love with anyone.

However my concern is that if the commercial power comes into the hands of persons who traditionally think in feudal languages and live inside feudal societies then whatever freedom English—the language—has been able to bring to the world in the last so many centuries is in grave danger.

**The Overwhelming Effects:** The common middle-class citizens of the English nations cannot compete with the rich in the third-world nations. For the latter lives on top of innumerable layers of stifled social levels all of which pull down the currency value of these nations to the delight of the superior classes of these nations. Any job say for instance web designing created in an English nation would be lost to the rich guys in the third-world nations.

There is not a single chance that within a few years' time there would be any English citizen being able to get any work contract in this sector for his own individual labour.

Once the practice is lost the skill is lost; once the skill is lost the newer experiences are lost; and once that is lost creativity is lost. This egalitarian creativity is a traditional possession of the English mind. It would be a very sad day indeed if it is mislaid and goes into the possession of some evil minds. Here the term evil is not about any individual being but of a mental software induced by an evil language.

Take the case of microbiology biochemistry cloning techniques latest medical and surgical discoveries. All of them have reached nations like China India Pakistan Japan etc. in a matter of months. After that what does one see? A proliferation of commercial institutions which would make use of these knowledge to beat the English nation's institutions to closure.

A few years back if I had made these statements nobody would have taken me seriously even though I must admit that such thoughts had crossed my mind as early as that. However with the coming of the universal use of computers high-band internet satellite communication systems and the exponential growth of financial power in the hand of feudal-language nations' business leaders the stinging significance of my words needs to be heeded with careful contemplation.

**The Foolish Opportunity:** There are businessmen in the English nations who think that they have struck a golden

**Go to CONTENTS [Click here](#)**

chance when they removed their native workers and sent their manufacturing processes to the third-world nations. This gesture would historically stand as a beautiful archetype of stark idiocy and senseless gullibility.

For if the third-world businessman is taught to manufacture at international standards it is only natural to understand that in a matter of a few years' time he can go in for direct marketing of the products to the distant corners of the globe. With all the technical gadgets and technical perfection that the English nations have provided him with. Maybe as per records he would not be the person who does it; it may be his brother his wife his son or even his uncle.

The English nations have been so stark stupid to allow an immense number of outsiders to simply loiter inside their premises.

The Fragility of Superiority: There is a belief that English nations are of enduring superiority. It is just an un-understood belief. For English nations would be superior. That is natural. However when the social system is eroded with non-English communication software running at various levels then the English nation may not be as powerful and above disintegration as believed.

For the Englishman is not of more intelligence or of more calibre or more capacity than many superior Asians Africans or Europeans. However the overwhelming negativity of their societies and languages do not allow them to build up supreme nations. So it follows that English nations are also strong as long as they maintain their aloofness from negativity.

A Single Parameter of Globalisation: Again I need to debate about the so-called process called globalisation. I do not know the full parameters of this term. And I am not concerned about it.

Yet one thing about it that may intrude into my theme is discussed here. Think of some Englishmen trying to build up a business inside China. At the same time and in the same area a lot of other persons from other feudal-language nations also are in the process of doing the same.

Naturally China being a heavily feudal-language nation it goes without saying that there would naturally be a lot of inspectors procedures licences permits certificates forms rules acts laws &c. all designed to satiate the ego of bureaucrats.

Once the English persons become one among a lot of competing outsiders from many nations then he or she stands to feel outwitted by the sly obsequious ways of getting things done practised by the persons from the feudal nations. For they would be at ease with these types of behaviour.

However for the English man to perform at these levels of social and postural stances may be highly repulsive.

Suppose he does imbibe these behaviours. Then he becomes mentally non-English. He loses his psychic superiority that the English persons have retained throughout history. It may be understood that many centuries ago when the English confronted with this problem they defeated the Chinese in a war to submission. That war is known in history as the Opium War. The title is inappropriate and possibly put by persons who did not understand the underlying motivations that led to this war.



[Go to CONTENTS Click here](#)

## Chapter 12

### The Natural Component of Leadership

In this context it may be understood that once the feudal-language social systems are allowed to function in a level of equality with English systems the former would show unbelievable energy and strength. For they come with a natural strength of feudal leadership.

For each person in a feudal position is naturally bestowed with a hierarchical level of followers all stuck in immovable positions of servitude. The English person who lives in a world of individual freedom and individuality would suddenly find himself alone and overwhelmed by the sheer force of followers the former group has.

In this case also I need to compare the leaders of the so-called Indian freedom struggle. None of them could actually compare with the English administrators in terms of imparting benevolence and liberation and also in personal capacity.

Yet the Indian feudal leaders could more or less stun the English into conditions of amazement at the sheer number of persons who were showing feudal servitude to them even though they the masses actually were kept much below the leaders in social mental conditioning.

The Social Embedding: Now let me lead the reader to another scene. That of so many non-English-language natives who can speak in English becoming a functioning part of the English societies. Many persons would be embedded in various grooves of the English societies at various levels and various professional areas.

When their number is small they show metamorphosis into English demeanours. However when their number swells and they chance to maintain a sub-culture group in their native language then the usual metamorphosis stops working. They continue to imbibe the feudal intonations from their native countries. Their families also remain in a starkly different mental and anthropological mood from the mainstream.

Any person from this group who every day enters into the mainstream social and professional grooves returns daily to the negative subculture at the end of the day and week. In other words they exist as a conduit of negativity to the mainstream English social system.

The problem is not that any non-English person may seem bad or vile but of him or her being nice and able to break through the social barriers. He or she then continually becomes the door for the other negative society to dabble discuss and monitor the mainstream society with a most forbidding moral tone. This would be disturbing to the free society that has been created over so many years here.

Moreover this person becomes a real source of disintegration in the English society when certain persons discern the danger and negativity that he maintains through his ambivalent personality; and some others don't discern it and allow full freedom of interaction to him or her. Also tries to implant him or her in specific social grooves inside the English society. This can create the first sowing of disharmony in the earlier society.

What I have just said may not be very easy to understand for the reader; and for me to convey. For it is a theme that is so fine that I fear that I may if I am not careful convey a theme that all non-English natives are dangerous to the English nation. No that is not what I want to make understood.

My actual theme is that of the same person being alone and of the same person being a part of a crowd of his native fellowmen are entirely two different personalities. And also that the social software codes that come into the English society in both cases are two entirely different ones.

So with more worker immigration to the detriment of the local worker can have many social effects which if not clearly understood can lead to the lingering demise of the English nation.

Before concluding I need to make one more statement. That is that Englishmen or citizens of any English nation do not have any innate superiority. It is only by some stroke of luck that they happen to live and function in a most easy and positive communication and social design software system. They need to understand

**Go to CONTENTS [Click here](#)**

that once this software is corrupted then they are no better than any other barbarian nationalities.

**Go to CONTENTS Click here**

## Part 5

### The Generalisations

Mental Effects, Including      Telepathic  
Effects



[Go to CONTENTS Click here](#)

## Chapter 1

### The Generalisations

Now I am going to the concluding parts of my book. Here I need to discuss a few general things for the purpose of contemplation.

Generally we believe that our looks and physical features are entirely depending on our genetic design and also on what one eats. However I would like to go beyond that and claim that something which can be defined as the communicating software otherwise known as language can also have a very significant role in defining a person's look and physical features.

I would claim that other conditions being equal a person's facial features postures including the bent or lack of it at the neck region height corpulence or lack of it agility and grace of movement and certain qualities related to intelligence like resourcefulness tendency to exhibit genius inventiveness expression of calibre and certain attributes connected to social living like the spontaneous creation of neat and tidy townships civic sense dignified behaviour to fellow-men poverty in society or lack of it etc. have deep connection with the common language of the society in which one lives speaks thinks and functions in.

To put it in a nutshell if a person is brought up in England in an entirely English atmosphere a lot of English expressions can be seen exhibited in that person. If that same man had been brought up in Tamil Nadu state of India in an entirely Tamil environment he would exhibit significant Tamil attributes in all his physical and mental aspects.

At the same time in a feudal-language situation there is a wide variation in how one looks. For example a man who is a government employee would exhibit a very assertive look when compared to an average ordinary working-class individual. The latter would have a natural subservient look. Yet both would have a common Tamil look.

In fact one would see that the language forces a person to look his position in society. I remember once what I did tell a young man who came to me seeking some suggestion on improving his social stature. He came with unruly looks uncombed hair and unshaved face. I had an idea that if he wore good well-pressed clothes cut his hair short had a shave and changed his footwear he would look fine. This man was working as a helper to a salesman. That is he went along with the salesman in the vehicle and helped in giving the items to the various wholesale shops.

On hearing my exhortations another man butted in and told me that if that man did redesign himself as per my ideas then he would lose his job. For he is a helper and not a manager.

If he looks so smart everyone around him would be at unease. For then he would not suit the lower indicant words which are kept apart for referring to and communicating with him.

So it may be understood that the untidy looks of the majority of Indians and the superlative looks of the insignificant number of dominating Indians are actually a component of the feudal languages they are using. My contention remains that if the same Indian who looks grotesque can be reprogrammed with English as his language of thought communication and social living he would not only look pretty wonderful but also would be wonderful.

And from this premises I would go further and add that the language a mother thinks in and hears every day can affect the looks of the to-be-born baby. However how do I prove it? I must admit that I have few proofs with me.

Yet there is something I have in my possession which I may at one point of time use as a definite proof. However for the present purpose of argument I may request any reader who is in a position to do so to compare the expressions and physical features of a black baby of USA descent with that of a black baby with African native language but of same professional class. And make a statistically valid comparison.

Cloning: From this premises I naturally have to go into the field of cloning. Can a Hitler's clone become another Hitler?

It is not possible. Let us imagine a Malayalee couple who talk full Malayalam

**Go to CONTENTS [Click here](#)**

getting the DNA of Robert Clive and making one clone of Clive. It would be absolutely preposterous to think that it is possible that another Clive would come. All the natural assertiveness courage features and looks would change with the language.

World of Animals: Now I need to go into the world of animals. Is there any communication system between the different members of a group of animals? It has been found that in many animals and creatures like ants bees monkeys gorillas apes etc. there is a definite pecking order. That only signifies the presence of some sort of a communication software in their possession.

In which case this can be either of a free-interacting software like English or a very feudal hierarchical one like in feudal languages. The whole studying of the social anthropology of the animal world needs to take these aspects into significant consideration and try to see if the structure of that communication software can be changed in isolation.

For just imagine a group of alien extra-terrestrials trying to study the human social systems. If they do their study on Tamilians Chinese or Japanese they would get three different types of social behaviour. Yet when all the three are compared with an English social system it would be found to be entirely different. In such a case it would be found that the three former ones do have more in common than in difference.

Another thing about animals is in regard to what happens to their personality when one deals with them in a feudal language and when one communicates with them in English. I would really like to see if there is a definite difference in the demeanour of an elephant in an English zoo which is under an English keeper's custody and that of an elephant in India where it is under the control of the crude mahouts who are literally of low social status.

The demeanour of the Indian mahouts is of the serving class and their superiors usually keep them in the lower indicant word level. I have heard the mahouts use the lowest indicant words to the animal and that too in a very crude brutal and snarling sound. The crude and brutal manner goes with the lower indicant terms. I would like somebody to study and see what the definite impact on the elephant is when a lower-status man uses the lower indicant words on it.

Whether the animal can sense that it is being crudely prodded by the man who is not only puny but also of low social status among the human beings.

In this regard I would like to state that in India cows are kept in many houses for domestic milk purposes. They are kept in supremely terrible and shocking conditions of perpetual shackledom with no thought that they too need some level of freedom and clean and hygienic living conditions.

These cows are generally referred to and understood in the lowest indicant terms. What has to be done is to compare the demeanour of the cows in an English country and see if there is any difference in their demeanour and physical stature.

Another thing that comes to my mind is the ancient understanding that good thoroughbred Arabian horses once they are brought to the South Asian peninsular region lose their superlative characters by the second generation. Could it be because of the impact of the lower indicant level of addressing by the stable boys who are obviously of the lower indicant level in the society?

[Go to CONTENTS Click here](#)

## Chapter 2

### Mental Effects, Including Telepathic Effects

It is my conviction that the human mind can affect others.

I was once travelling in a train in Bombay with an acquaintance of mine a few years back. The train was crowded. Suddenly I had a feeling to call home which was around 1,200 km from Bombay. I used my acquaintance's small mobile phone and called my wife from inside the running train.

All around me were surging masses of men all in various states of bewildering animation. From the midst of all this I was talking to my wife from a train which was moving very fast. Whatever I said was affecting her mind and whatever she said was affecting my mind. This mental communication was all with no tangible connecting entity between us. That time which was in the early days of mobile phones in India the effect was of supernatural level.

Actually what connected us was the small contraption called mobile phone. The medium used was not a see-able or feel-able thing. Mobile phone technology is very feeble when compared with the human brain. The latter is very much advanced and incomparably higher in capacity and intricacy. It is only probable that the human brain also does have mechanisms that do inter-brain communications.

NOTE added on the 31<sup>st</sup> of May 2016:

Read:

1. **Codes of reality!** What is language?
2. **Software codes of Reality**, Life and Languages!
3. **Software codes of mantra**, tantra, &c.
4. **The supernatural phenomenon** known as mind

If this is possible for the brain then in combination with the indicant value indicators that feudal-language-programmed brains can evaluate the human brain does have a very imposing capacity to influence human society. However I will very frankly admit that I myself am not clear in what it is that I want to convey.

Yet I may try to give an inkling of it through some illustrative stories. One of my acquaintances was a publisher in Delhi India. He had to regularly go to the Central Secretariat (central government ministry office) to meet the ministers and their private staff in regard to the business of designing out government propaganda advertising. His sales staff would already have done the spadework.

There was a period of time when he was under severe financial strains. He sold his expensive car. However he arranged for a chauffeur-driven rental car with private car registration. This arrangement was on a 24-hour monthly basis and involved a lot of expense. Why he wanted this car was for his impromptu business trips to various places including the Central Secretariat.

I once asked him why he couldn't engage a taxi when he wanted to go to the Central Secretariat and other places. He then replied that actually for the purpose of going he can very well even engage an auto-rickshaw (three-wheeler taxi vehicle) for the same purpose. It would be very very cheap indeed. But then the mental aura that comes with an arrival in a chauffeur-driven private car would not be there.

He said "If I arrive in such a vehicle even the very pillar in the Secretariat would know it. When I enter the minister's office the exuberance that I bring in will be felt by everyone. I then would get the appropriate positive response. At the same time if I come in a taxi car or an auto-rickshaw or if I had been accompanied by a lower-class companion even the security guards in the building would discern the negativity even if they don't actually see my vehicle or my companion".

Likewise one may carry the aura of one's base class level wherever one goes even if one does not convey the same verbally. A little part of this effect may be due to the body language.

Whatever the reason the indicant word level is conveyed. In fact in a feudal-language world there is an almost invisible and also spontaneous transmission of one's indicant word level. The cumulative effect of this would be an overwhelming



**Go to CONTENTS [Click here](#)**

social force on any individual.

I don't know if I have clearly conveyed what is in my mind. Yet even if it is not clear for I myself am not convinced that I did convey it in a good manner it does not matter. For I am myself not very clear about what is in my mind. Let it be a matter for posterity to dabble on. For there is much that needs to be understood about the various aspects and the internal nature of the software program we generally call "language".

I do believe with the deepest of my conviction that there is a wealth of information to be dug out from the depths of this software. In each line and each loop and each statement inside the interiors of language software there are very powerful social motivating and positioning engines waiting for the switch-on command.

These engines can not only design the society but can also cause violence bring in peace make a man timid and shy make another man daring and brave etc.

Languages are the repositories of human social and historical experiences though to open or to retrieve these golden information may need powerful tools.

Moreover even in the realm of mental distress which is commonly called as mental disease the component of language needs to be deciphered. There may come a time when one may even with mathematical precision be able to calculate which language in which combination of persons at what number of individuals can create turbulence.

All that is in the distant future. For the time being I leave this theme for my contemporaries to dwell upon.

There is no contention in this book that anyone is inferior or superior. The book is not anti-Asian anti-African anti-European nor is it anti any race or caste. It is not pro-English or pro-American. Yet it can be slightly seen to be pro-English. Yet beyond that it is only a study into what one may understand as the effect of the structure of the software for communication on all living organisms.

There is also no contention that an Englishman of whatever colour is better than say an Asian African and European etc. What the whole contention can mean may be summed up as that when a person thinks in a feudal language the very person as well as the society gets split into a cascade of personalities each at variance with each other.

It is my belief that there is much in my arguments in this book that needs deep reflection. All societies and civilisations including the ancient ones like that of the Incas the Maya the ancient Egyptian the Vedic the Dravidian the Greek the Roman the Indus Valley and all others need to be studied in the light of the idea that their language structure and form can have a deep bearing on how they functioned and how they were overwhelmed.

**Go to CONTENTS [Click here](#)**

## Epilogue

There is no contention in this book that anyone is inferior or superior; and the book is neither anti-Asian, anti-African, anti-European, nor is it anti any races or castes; also it is not pro-British or pro-American; yet it can be slightly seen to be pro-English language. Yet beyond that it is only a study into what one may understand as the effect of the structure of the software for communication on all living organisms.

There is also no contention that an Englishman of whatever colour is better than say an Asian African and European etc. What the whole contention can mean may be summed up as that when a person thinks in a feudal language the very person as well as the society gets split into a cascade of personalities each at variance with each other.

It is my belief that there is much in my arguments in this book that needs deep reflection. And all societies and civilisations including the ancient ones like that of the Incas the Maya the ancient Egyptian the Vedic the Dravidian the Greek the Roman the Indus Valley and all others need to be studied in the light of the idea that their language structure and form can have a deep bearing on how they functioned and how they were overwhelmed.

**Go to CONTENTS [Click here](#)**

## History

The theme discussed in this book was first written by me in December 1989. Later around 1999 some additions were done to the original theme. However that writing was in the style of a discourse and since it was done under severely dynamic situations it was not done in a comprehensive manner.

I had shown the writing to many persons; almost all who read it did agree that there was a lot of truth in what had been written. Some especially those who had formal academic qualifications did act as if stung with jealousy. And some of these guys did try to just use the ideas as their own.

The theme is so odd that some persons did react with acute levels of mental violence to me on hearing the theme. It has been my experience that in any debate on social issues wherein I bring in the themes discussed in this book persons simply go wild on hearing so bizarre an argument that instead of battling the ideas they generally go in for personal attacks.

In this new writing which is an entirely new writing at some places I have simply cut and pasted the original writing. Many of my forebodings that I had felt many years ago are repeated here. Also I have made use of a term “indicant word” which was not there in the original writing.

In between I need to mention that I did send the earlier writing of about 32,000 words to a lot of universities in many nations. It is possible that at least some persons may have used the ideas as their own in their research papers.

Circa 2001



**Go to CONTENTS [Click here](#)**

## What This Book Means

This is a book containing a revolutionary idea about understanding society human behaviour history anthropological features and many other aspects of human beings. The basic understanding that is being put forward is that languages which are the software for human communication are powerful media which not only can help in communication but also do contain extremely powerful designs and programs which literally design all societies.

Languages are actually powerful machines that can create a definite and pre-definable pattern along which all human beings arrange themselves to form different societies.

Different types of languages form different types of societies. For instance a group of persons who think and talk in Tamil would form a society which would have remarkable Tamil features and identifiable behaviour patterns. A group of persons who do the same thing in Spanish would display definite Spanish looks demeanour behaviour and social pattern and arrangement. An English-speaking society would be having its own definite looks and also a very easily identifiable interpersonal interaction configuration.

From this understanding which actually is a very complicated theme yet dealt here in a most easy-to-understand manner the book goes into the depths of the theme and shows the definite difference that English has when compared to many other languages. Here the author claims to show that popular English (pristine English) as practised in English nations is much different from many languages in that there is an evident lack of feudalism or hierarchy in it when it is compared to those languages.

All languages which do have feudal content in them create social relationships and social structure according to the feudal design in the language. This very much affects the social cohesion homogeneity family structure anthropological features efficiency mental calibre sense of security history township planning civic sense dressing work atmosphere economy and many other things.

From this premises the book goes on to discuss the chance of the various nations having feudal content in their languages. It then proceeds to debate on the various nations of Europe including France and Germany; east Europe Asian nations African nations and many others. Actually here the debate does not aim at identifying the feudal element. Instead the aim is to show that there is a definite relationship between the programs in a language and the history society and other aspects of the people who speak in that language.

Many shocking connections between the languages and the historical experiences of the nations are brought into limelight and the subject of discussion.

From here one specific nation that is India is debated upon. The discussion goes deep into the recesses of the Indian languages and a connection to Indian social systems behaviour efficiency historical experiences family systems liberty anthropological features etc. is built up in a most diligent manner. The aim of using India is to use this understanding to extrapolate onto the wider international scene.

After establishing the connection between the Indian languages and the Indian behaviour systems and human demeanours the theme goes on to the international scene. Here the emphasis is on English nations. An understanding of how different the English nations namely England United States Canada Australia and New Zealand are from European African and Asian nations is dealt on.

Now actually what I have written has a lot of importance for the English-speaking societies of all colour and breed. For there is every chance that the miniscule English nations will be overtaken by the storming hordes of non-English-speaking nationalities existing in various levels of English comprehension. The communication viruses and feudal social programs that they bring in may play havoc with the smooth-working English social environments.

To protect the English social scene first of all an understanding of what is the virus and then the means to delete neutralise or quarantine them should be had. So that all immigrants can be made to undergo a

**Go to CONTENTS [Click here](#)**

virus-elimination program before they get embedded into the English societies.

An understanding on what would happen when the non-English language and social systems impact on English social systems is debated. The great amount of negativity and havoc that the non-English language and social systems can create on English societies and nations is a thing that needs to be understood in very careful terms. In these times when the English nations are being inundated with non-English language and social programs and the whole world is suddenly talking about globalisation without understanding the parameters and full significance of this term it is highly imperative that the English nationals do think deeply on what would happen to them when they become connected to highly complex and heavily feudal nations.

This book contains an insight into a subject which no native English speaker can comprehend until a time comes when he or she is completely overwhelmed by the sheer weight of the feudal communication systems. [Check my recent book: [British Sailors in Indian Stinking Jails](#)]. For they live on the other side of the fence from where the comprehension of this side is very vague and definitely of a most ludicrous type.

A lot of themes including on how advisable it is for England to integrate itself fully into the European Union is debated from this singular perspective. Also such things as that of the issue of the wider impact of outsourcing of jobs and business procedures non-English-speaking people immigration into the USA etc. is dealt with from this same perspective.

It is the author's claim that the book is of resounding importance and a forerunner to a new understanding of many historical and social events. And that based on this understanding a lot of predictions studies insights and forewarnings etc. can be drawn up.

And that the themes dealt here may have much to contribute to the various fields of human knowledge like anthropology sociology history political science economics administration management psychology space travel language studies war and peace etc. For the software known as language is one thing that is common in all activities and endeavours of human ambitions. It has a singularly all-consuming effect on every act planned and executed by human beings.

I would request the reader to go through the contents list fully before starting the reading of the book. And I would also request that the book be read from beginning to end in a continuous manner.

IMPORTANT NOTE: I had used the term "feudal language" in this book when this book was first written some two decades back. However as of now I understand that a more apt usage would be "3-dimensional virtual arena language". This usage proposes that languages like English are planar while the other languages do have internal codes that create a special type of 3-dimensional sphere around it.

**Go to CONTENTS Click here**

## The Five Parts

This is a book with a very strange theme.

It is the author's claim that it contains a very original idea in terms of understanding a very strong force that designs the various components of a society and the multitude of factors relating to a person's personality when living in a particular society.

This book comes in five parts. The last chapter does not have much bearing to the main theme and aim of this book even though it is connected to the theme and may in its own way have significance independently. And this part has been dealt with only in a most elementary manner.

[Note: As of now I have developed the minor contentions in the last parts into four books:

1. Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.
2. Software codes of Reality, Life and Languages!
3. Codes of reality! What is language?
4. Machinery of Homoeopathy.

The first part of this book introduces the theme of feudalism and other factors in human languages and its effects on national personal and social character. A concept of languages being software programs for human communication and hence the possible prevalence of programs that are viruses is enunciated. On the basis of this understanding an attempt is made to explain the experiences of some nations of all continents including Europe.

In the second part of this book the nation of India is discussed in a rare manner taking into consideration the feudalism in the Indian languages. (This part of the book is printed as a separate book). On the basis of the theme of feudalism in languages many of India's social experiences are discussed from a very new approach.

Since India has many states and languages one state that is Kerala and its language Malayalam is taken into focus and in the discussion given prominence to point out the features. The aim of this part is to understand many nations' socio-cultural characters along with their historical experiences by extrapolating from the understanding we get from the discussion on India.

The third part contains the theme of what would happen if the feudal-language themes and the viruses brought in by the immigrant populations infect the English nations.

The discussion also goes into an understanding of the historical experiences of the English nationalities of all colours when they were exposed to the feudal social conditions. This part is actually a sort of forewarning and an attempt to give guidelines on how to ward off the imminent threat of what may later be understood as the attack of the evil empires.

The fourth part is a more focused elucidation of part three.

The author conveys a rare understanding which he can claim is something of an open secret not much understood by the populations of the English nations. The author has no conflict with any nation. However he does earnestly believe that a persevering superiority of native English-speaking nations of whatever colour or breed is good for the planet.



Books by

VED from VICTORIA INSTITUTIONS

The books can be read or downloaded from VICTORIA INSTITUTIONS' website [victoria.org.in](http://victoria.org.in), Google [Playstore](#), [archive.org](http://archive.org) and [academia](http://academia), apart from so many other locations. The printed version of these books can be bought from [lulu.com](http://lulu.com)

### **My most momentous work - The Hidden Architect of Human Worth Archive**

**Commentaries** attached to famous books

1. [Malabar Manual](#) by William Logan (my most popular book)
2. Native Life in [Travancore](#) by Rev. Samuel Mateer F.L.S
3. [Castes & Tribes](#) of Southern India Vol 1 Vol 1 by Edgar Thurston
4. Omens and Superstitions of [Southern India](#) by EDGAR THURSTON
5. [Travancore State](#) Manual by V Nagam Aiya
6. Mein Kampf by Adolf Hitler - [A demystification!](#) (annotations)
7. [Oscar Wilde](#) and Myself by Alfred Bruce Douglas
8. The Native Races of [South Africa](#) by George W. Stow
9. [Kamasutra](#) of Vatsyayana

### **Original writings**

01. Software codes of [mantra](#), tantra, &c.
02. [March](#) of the Evil Empires; English versus the feudal languages (my 1<sup>st</sup> book)
03. The Shrouded [Satanism](#) in feudal languages!
04. [Codes](#) of reality! What is language?
05. Software codes of [Reality](#), Life and Languages!
06. A different perspective on [International](#) Relationship
07. The [machinery](#) of Homoeopathy
08. Feudal languages! [What are they?](#)
09. [Vintage](#) English
10. Entering the world of [animals](#)
11. [Indian](#) Culture! What is it exactly?
12. Indian Married Life: The [undercurrents!](#)
13. An [urgent](#) appeal for ENGLISH RACISM
14. Idiocy of the Indian Protection of Women from [Domestic](#) Violence Act!
15. VED's [Online](#) Writings 2004 – '07 on a British website.
16. Prospects for research studies on language codes
17. [Horrendous](#) India! A parade of façade in verbal codes!
18. Hindi in Australia: [Behold](#) the future! / What is dangerous about it?
19. What is [entering?](#) (into England)
20. VEILED routes to resources in [Computers](#) & on the Internet, unVEILED!
21. British [sailors](#) in Indian stinking jails!
22. What is different about [pristine](#) ENGLISH?
23. [Compulsory](#) Formal Education: A travesty
24. Old Malayalam Film Songs' [Annotations](#) in English
25. [Gandhi](#) and his 'Ji'; Grooming up of a fake

### **English & Vernacular mix**

1. The [Prophet](#) by Kahlil Gibran (English with Malayalam translation)
2. Words from Malabar Language
3. [Writ](#) Petition against Compulsory Malayalam Study: An argument against teaching feudal languages
4. Fence eating the crops! A [treatise](#) on the bureaucratic loot & swindle of India.
5. Why can't you speak [English?](#) (English teaching digital book)
6. [English](#) Self-learning book (English teaching digital book)
7. Dangers of making Malayalam the language of administration in Kerala

Online [blocks](#) on my book